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UNIVERSITATIS CATHOLICAE AMERICAE
ET UNIVERSITATIS CATHOLICAE LOVANIENSIS

Vol. 613

SCRIPTORES SYRI
TOMUS 237

ŠUBḤALMARAN
THE BOOK OF GIFTS

TRANSLATED BY

DAVID J. LANE

LOVANII
IN AEDIBUS PEETERS
2004

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ABBREVIATIONS

Assemani, *Bibliotheca Orientalis* = J.S. Assemanus, *Bibliotheca Orientalis Clementino - Vaticana*, I-III (Rome, 1719-28; repr. Hildesheim, 1975).

Baumstark, *GSL* = A. Baumstark *Geschichte der Syrischen Literatur* (Bonn, 1922; repr. Berlin, 1968).

Bedjan, *Histoire*, = P. Bedjan, *Histoire de Mar Jabalaha, de Trois Autres Patriarches, d'un Prêtre et Deux Laïques, Nestoriens* (Paris, 1895).

BL = British Library.

Blochet, *Manuscrits Arabes* = E. Blochet, *Bibliothèque Nationale, Catalogue des Manuscrits Arabes des nouvelles acquisitions 1884-1924* (Paris, 1925).

BN = Bibliothèque Nationale de France, Paris.

Briquel-Chatonnet, *Manuscrits Syriaques,* = F. Briquel-Chatonnet, *Manuscrits Syriaques de la Bibliothèque Nationale de France (nos. 356-435, entrés depuis 1911), de la Bibliothèque Méjanes d'Aix en Provence, de la Bibliothèque Municipale de Lyon, et de la Bibliothèque Nationale et Universitaire de Strasbourg. Catalogue* (Paris, 1997).

Brock, 'Christology', = S. Brock, 'The Christology of the church of the East in the synods of the fifth to the early seventh centuries; preliminary considerations and materials', in G. Dragas, (ed.) *AKSUM-THYATEIRA* (Athens, 1985), 125-142.

Brock, 'Mingana Syr 628', = S.P. Brock, 'Mingana Syr. 628: A Folio from a Revision of the Peshiṭta Song of Songs', *JSS* 40 (1995), 39-56.

Brock, *Second Part* = Sebastian Brock, *Isaac of Nineveh (Isaac the Syrian), 'The Second Part', Chapters IV-XLI* (CSCO 554-5, Scr. Syr. 224-5; Leuven, 1995).

Brooks, *Chronica Minora,* = E-W. Brooks, (ed.) - I.B. Chabot, (tr.) *Chronica Minora* II (CSCO 3-4, Scr. Syr. 3-4, repr. Leuven, 1960).

Chabot, *Le Livre,* = J.-B. Chabot, *Le Livre de la chasteté composé par Jésusdenah, évêque de Basra* (Rome, 1896).

Christensen, *L'Iran,* = A. Christensen, *L'Iran sous les Sassanides* (Copenhagen, 1961; minimally rev. ed., 1944).

CSCO = Corpus Scriptorum Christianorum Orientalium.

Coz, *Histoire,* = R. le Coz, *Histoire de l'Église d'Orient* (Paris, 1995).

Duval, *Littérature*, = R. Duval, *La Littérature Syriaque des Origines jusqu'à la Fin de cette Littérature après la Conquète par les Arabes* (Paris, 1907, repr. Amsterdam, 1970).

Fiey, *Assyrie,* = J.M. Fiey, *Assyrie Chrétienne,* vol. III, *Bét Garmaï bét Aramaye et Maisan Nestoriens* (Beyrouth, 1968).

Fiey, *Jalons,* = J.M. Fiey, *Jalons pour un Histoire de l'Église en Iraq* (Louvain, 1970).

Frye, 'The Sasanians', = R.N. Frye in *The History of Ancient Iran* (Handbuch der Altert. Abt. 3; Teil 7, München, 1983), 287-559.

Frye, 'Political History', = R.N. Frye, 'The Political History of Iran under the Sasanians', in E. Yarshater, (ed.) *The Cambridge History of Iran* 3 Part 1

'The Seleucid, Parthian and Sasanian Periods' (Cambridge, 1983), 116-180.

GISMONDI, *'Amri*, = H. GISMONDI, (ed. and tr.) *'Amri, Maris et Slibae de Patriarchis Ecclesiae Orientalis Commentaria* (Rome, 1896/97).

GUIDI, 'Nuovo testo', = I. GUIDI, 'Un nuovo testo siriaco sulla storia degli ultimi Sassanidi', *Actes du Huitième Congrès International des Orientalistes, Section Semitique (b)1, Deuxième Partie* (Leiden, 1893).

HARB et al., *Lettre* = P. HARB, F. GRAFFIN, M. ADELBERT, (eds.) *Lettre sur les Trois Étapes de la Vie Monastique* (PO 45,2; Turnhout, 1992).

HAVARD, 'Bar Šakkō', = C. HAVARD, 'Jacob bar Šakkô, On the Faculties of the Soul', *VI Symposium Syriacum* OCA 247 (Rome, 1994), 259-68.

JSS = *Journal of Semitic Studies.*

LABOURT, *Le Christianisme*, = J. LABOURT, *Le Christianisme dans l'Émpire Perse* (Paris, 1904).

LANE, 'Book of Gifts', = D. LANE, 'Mar Shubhalmaran's Book of Gifts as an example of a Syriac literary genre', *IV Symposium Syriacum* OCA 229 (Rome, 1987), 411-17.

LANE, 'A Nestorian Creed', = D. LANE, 'A Nestorian Creed: the Creed of Subhalmaran', *V Symposium Syriacum* OCA 236 (Rome, 1990), 155-62.

LANE, 'Work of Shubhalmaran', = D. LANE, 'The work of Shubhalmaran', *The Harp* 5 (1992), 175-93.

LANE, 'Admonition and Analogy', = D. LANE,'Admonition and Analogy: 13 chapters from Šubḥalmaran', *ARAM* 5 (1993), 277-84.

LANE, 'Pastor and Poet', = D. LANE, 'The Pastor and the Poet: Structure and Method in Šubḥalmaran, *VI Symposium Syriacum* OCA 247 (Rome, 1994), 236-43.

LANE, 'The Last Things', = D. LANE, 'The Last Things. Shubhalmaran and his times', *The Harp* 8/9 (1995/6), 139-49.

LANE, 'Tables and Beds', = D. LANE, 'Tables and Bed: Shubhalmaran's Practical Arrangements for an Ascetic's Life', *The Harp* 11/12 (1998/90), 113-26.

LANE, 'Well of Life', = D. LANE, 'The Well of Life: Šubḥalmaran's Use of Scripture', *VII Symposium Syriacum* OCA 256 (Rome, 1998), 49-59.

LANE, 'Wars and Rumours', = D. LANE, 'Of wars and rumours of peace: apocalyptic material in Aphrahat and Šubḥalmaran', in P. HARLAND and C. HAYWARD, (eds.) *New Heaven and New Earth: Prophecy and the Millenium. Essays in Honour of Anthony Gelston* (Leiden, 1999), 229-45.

LANE, 'Come here', = D. LANE, '"Come here..., and let us sit and read": the use of Psalms in five Syriac authors', in A. RAPOPORT-ALBERT and G. GREENBERG, (eds.) *Biblical Hebrew, Biblical Texts: Essays in Memory of Michael P. Weitzman* (Sheffield, 2000).

Liber Castitatis: see CHABOT, *Le Livre.*

MARTINEZ, 'Apocalyptic', = F. MARTINEZ, 'The Apocalyptic Genre in Syriac, the World of Pseudo-Methodius', *IV Symposium Syriacum,* OCA 229 (Rome, 1986), 337-52.

MINGANA, *Creed*, = A. MINGANA, *The Commentary of Theodore of Mopsuestia on the Nicene Creed*, Woodbrooke Studies V (Cambridge, 1932).

NAU, 'A propos d'un feuillet' = F. NAU, 'A propos d'un feuillet d'un manuscrit arabe', *Le Muséon* 43 (1930), 221-62.

NAU, *Documents* = F. NAU, *Documents pour servir a l'histoire de l'église nestorienne: La second partie de l'histoire de Bar Ḥadbešabbā 'Arbaïa et controverse de Théodore de Mopsuéste avec les Macédoniens* (PO 9,5; Paris, 1913).

NAU, 'L'histoire ecclésiastique', = F. NAU, 'L'histoire ecclésiastique de Bar Ḥadbešabba ʿArbaia et une controverse de Théodore de Mopsueste avec les Macédoniens', *ROC* 16 (1911), 234-38.

OCA = Orientalia Christiana Analecta

ORTIZ DE URBINA, *Patrologia* = I. ORTEZ DE URBINA, *Patrologia Syriaca*, (2nd ed. Rome, 1965).

PARISOT, *Patrologia*, = J. PARISOT, *Patrologia Syriaca* I,1, Paris, 1894; I,2, Paris, 1907.

PHILOTEA, 'Nouveaux manuscrits' = Mère PHILOTHEA DU SINAÏ, 'Les nouveaux manuscrits syriaques du Mont Sinai', *III Symposium Syriacum* OCA 221 (Rome, 1983), 333-39.

PO = Patrologia Orientalis.

REININK, *Ps-Methodius* = G. REININK, *Die Syrische Apokalypse des Pseudo-Methodius* (CSCO 540-1; Scr. Syr. 220-1; Leuven, 1993).

ROC = *Revue de l'Orient Chrétien.*

SCHER, *Chronique*, = A. SCHER et P. DIB, *Histoire Nestorienne (Chronique de Seert). Deuxième Partie*, (PO 13,4; Paris, 1918).

TROUPEAU, 'Une page retrouvée' = G. TROUPEAU, 'Une page retrouvée du "Livre de Parties" de Šubḥalmaran, évêque de Beit Seluk', *II Symposium Syriacum* OCA 205 (Rome, 1978), 57-61.

VANDERKAM, *Apocalyptic*, = J. VANDERKAM, *The Jewish Apocalyptic Heritage in Early Christianity*, Assen, 1996.

VÖÖBUS, *Documents*, = A. VÖÖBUS, *Syriac and Arabic Documents Regarding Legislation Relative to Syrian Asceticism* (Papers of the Estonian Theological Society in Exile 11; Stockholm, 1960).

VÖÖBUS, *Asceticism*, = A. VÖÖBUS, *A History of Asceticism in the Christian Orient:* I (CSCO 184, Subs. 14; Leuven, 1958), II (CSCO 197, Subs. 17; Leuven, 1960), III (CSCO 500, Subs. 81; Leuven, 1988).

YOUNG, *Patriarch* = W.G. YOUNG, *Patriarch, Shah and Caliph* (Rawalpindi, 1974).

PREFACE

The preparation of the text and translation of Šubḥalmaran's *Book of Gifts* has taken longer than envisaged, although a number of my articles have dealt with aspects of the works included under this title. I am grateful to Dr S.P. BROCK for introducing me to Šubḥalmaran, for encouragement and advice and help at many stages of the work.

I am pleased to express my thanks to the Humanities and Social Sciences Research Council of Canada, to the British Academy, and to the College of the Resurrection, Mirfield, for their financial support and associated encouragement. I acknowledge the help given over many years by the library staff and facilities of the British Library, the Bibliothèque Nationale, the University of Birmingham and Cambridge University. I am grateful to Dr D.G.K. TAYLOR of Oxford University for help with computing and a copy of his fonts for transliteration.

Dr Konrad JENNER, Director of the Peshitta Institute of Leiden, has been a generous friend and colleague for nearly 40 years, and has been gracious in giving a further token of friendship in casting a sharp eye on the material of this work. I am especially grateful to him for being a 'second eye' in going through the microfilm of the manuscript, and for invaluable help in matters of punctuation. Dr Bas ter Haar ROMENY has saved me from many typographic errors, and he and Dr Wido (Theodore) van PEURSEN made helpful and valuable comments on my method and practice of translation. I thank Dr Geevarghese CHEDIATH of Malankara Major Seminary, Trivandrum, for letting me have a pre-publication typescript of his volume *Mar Babai the Great: Some Useful Counsels on the Ascetical Life* (SEERI, Kottayam 2001), and the Rev'd Professor William HORBURY of Cambridge University for discussions on the Ps. Clementine literature.

Wolfson College, Cambridge, has provided most congenial surroundings and collegiality during the last few years of the preparation of this work: I am especially grateful to Dr Norma EMERTON for bringing us together. It is right, too, that I acknowledge a debt to the late Professor Sir Godfrey DRIVER for his encouragement of youthful aspirations; and to the Rev'd Professor J.A. EMERTON for his encouragement of those aspiration into middle and later years.

2004 D.J. Lane†

ܒܐܕܐ ܕܡܫܚܬܐ

INTRODUCTION

I. *The material and its rendering.*

Ktābā da-mnawātā, variously translated *Book of Gifts, Book of Fragments, Book of Centuries,* of Šubḥalmaran the early seventh-century Metropolitan of Selok, now Kirkuk, apparently survives in one manuscript alone. The chief part of that (73 folios) is now British Library Oriental Manuscript 6714[1], but other fragments (1 folio) are now in the Bibliothèque Nationale in Paris (Ms arabe 6725)[2] and (1 folio) in the Selly Oak Colleges Library at Woodbrooke, Birmingham, (Mingana Syriac ms 631)[3].

A translation of this manuscript is offered here. The translation is intended to remain fairly close to the Syriac, but at the same time to make the work accessible to those who are without benefit of Syriac, yet wish to know a writer on East Syriac asceticism who stands in thought and practice at a mid-point of development between the fourth-century Aphrahat[4] and Joseph the Seer[5] from the second part of the seventh century. As with other Syriac writers, the greatest obstacles to a translator of Šubḥalmaran are the length of compound sentences and the multiplicity and ordering of subordinate clauses; the length of interval between an initial accusative case and a concluding finite verb; the use of personal pronouns which leave doubt about the antecedent, and the position of adverbs. Hence, in this translation, long sentences have been broken up, some clauses have been re-ordered, and in some cases the relevant subject made clear. There is an attempt to give appropriate nuances to the Syriac words and syntax rather than to provide a mechanical series of equivalents. The version is intended as a mean between a formal and a dynamic translation, able to give a flavour of the author's scriptural, perceptive and witty style.

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[1] Lane, 'Book of Gifts', 411-417. The BL handlist of manuscript acquisitions gives only the briefest of details, giving the names of authors whose work is included, the size and presumed age. Nau, 'L'histoire ecclésiastique' and *Documents* gives an erroneous account of the contents of ff. 1-73 of the manuscript, alleging it had just three sections: (i) *The Book of Gifts,* (ii) an account of the individual call of grace, and (iii) a collection of advice on the necessity of mutual responsibility between ascetics. Clearly Nau read the beginning and end of portion of the manuscript and made an assumption about the middle part. In fairness it should be noted that his chief concern was with the work of Bar Ḥadbeshabba which he edited in PO 9,5. Others followed his description, e.g. Ortiz de Urbina, *Patrologia* 137 specifies three sections: the humility of Christ; the way in which grace calls each individual, and the mutual dealings between brethren whether solitary or in community. A note inside the binding of the BL Manuscript says that it was bought from J. Ackaz on July 14, 1906, and accessioned as Or.4.A.f containing 201 folios in that same month. No further information is currently available. It is likely that this present manuscript, and the detached parts now in Paris and Birmingham were part of the collection at St Catherine's Monastery, Mount Sinai. See the following notes, and also the discussion of the manuscript in the Syriac text volume corresponding to this one of the translation.

[2] Nau, 'A propos d'un feullet' suggested and Troupeau, 'Une page retrouvée' confirmed that this was the lost beginning of BL Or. 6714.

[3] Brock, 'Mingana Syr. 628' identified a further hitherto unrecognised folio of Šubḥalmaran's work in the Selly Oak Library collection at Woodbrooke, Birmingham.

[4] Parisot, *Patrologia*. The Latin version is misleading, in that Demonstration VI *dabnay qyāmā* is rendered *de Monachis*, but the *Demonstrations* on Love (II), Fasting (III), Prayer (IV), Repentance (VII), Humility (IX), Virginity (XVIII), Last Times (XXII) are a pointer to the themes of our author, especially to some of his 15 virtues in the *Book of*

The listing of English equivalents and a transcription of the Syriac terms on p. 197-219 indicates how this has been done. If such an approach seems cavalier, attention is drawn to the habit of our author in manipulating scripture to clarify as well as to support his argument. Or, in a more modern term; facilitation, not manipulation. To aid still further clarity, the parts of Šubḥalmaran's work have been identified, and the chapter divisions divided into paragraphs of varying length to give some correspondence with the subject matter.

II. *The manuscript as a collection of Šubḥalmaran's work.*

When Nau described the contents of the first 73 folios of BL Oriental manuscript 6714[6], he allowed himself to be misled. Instead of his three sections: 15 sections on virtues and virtuous practices (fols 1-30); 22 chapters of prudent warnings (fols 30-54); and other chapters about suitable patterns of behaviour for ascetics alone or in monasteries, with rules and regulations for private and public behaviour (fols 54-73) there are in fact six. Here they are called Parts, one of which is found inserted in the middle of another. They are[7]:

Gifts proper. While the role of Sons and Daughters of the Covenant has altered, the question of a disciplined and often corporate life is addressed under the terms *aksnāyā, aksyānūtā* and their relatives.

[5] P. Harb et al., *Lettre*. Here there is a correlation between physiognomy (body, soul, spirit) and monastic state (cloistered, mixed, solitary) in a search for knowledge rather than virtue.

[6] First in Nau, 'L'histoire ecclésiastique' and repeated in his later pieces of 1913 and 1930.

[7] The first lines of each chapter are given in the Table of Contents, pp. 219-24.

Part 1
The Book of Gifts which was compiled by the holy Mar Šubḥalmaran Bishop of Karka d-Beit Selūk.

Part 2
Next, chapters concerning wise admonitions and the way in which grace summons each one of us, and an analogy from the natural orders: these are of advantage to everyone who wishes to be an ascetic. By the same author.

Part 3 (Between chapters X and XI of Part 2).
Next, an extract from a letter to one of those friends who wished to go out to the desirable companionship of the guides of the ascetic life and was oppressed by his fear. By the same author Šubḥalmaran.

Part 4
More warnings and chapters of instruction that are useful for honest penitents and for those who wish to increase their right actions, and concerning the last times. These are set out alphabetically by the same Mar Šubḥalmaran

Part 5
Further chapters by the same author, as to how it is necessary for brothers who are in accord with each other to live a life of asceticism in love in a dwelling or in a monastery or wherever. And about canons and regulations for their manners of life outside and inside.

Part 6
(Eight chapters about the first and second coming of our Lord and the role of Elijah; three chapters about the Last Judgement and the condition of those in Gehenna and those with our Lord).

Excipit
The end of the *Book of Gifts* that was made by Mar Šubḥalmaran.

III. *The manuscript as a collection of Šubḥalmaran*'s *pieces.*

For some description and comment on the so-called *Book of Gifts* see my articles, listed below in chronological order of writing[8]. Each is concerned with a part of the work and an aspect of the material, and this introduction is therefore brief in order to avoid a repetition of what can be found there:

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[8] Fuller titles are given in the list of Abbreviations on p. vi.

(a) 'Book of Gifts': which discusses the book itself, and NAU's misleading description;
(b) 'A Nestorian creed': which introduces the statement of Trinitarian belief that comes in Elijah's preaching to Jews;
(c) 'The work of Šubḥalmaran': which outlines the 15 chapters of Part 1;
(d) 'Pastor and the Poet': which describes the alphabetic series of Part 4;
(e) 'Admonition and Analogy': which is an account of the 13 chapters of Part 2;
(f) 'The Last Things': which comments on the author's discussion of the second coming of our Lord in Part 6;
(g) 'The Well of Life': which discusses Šubḥalmaran's use of scripture as rhetoric;
(h) 'Wars and Rumours': which is a comparison of the eschatology and apocalyptic in Part 6 with that of Aphrahat;
(i) 'Come here': which compares Šubḥalmaran's use of Psalms with that of four other Syriac writers;
(j) 'Beds and Tables': which discusses Šubḥalmaran's practical rules in Part 5 for ascetic life whether solitary or cloistered.

The range and variety of this material show that there is here a small but valuable collection of works on the ascetic life, on virtues, and on the last things, put together by an editor rather than the author. Confirmation of this conclusion comes from two sources and one group of observations. First, Mère PHILOTEA[9] has outlined the contents of some new manuscript finds at St Catherine's Monastery, and among them she notes a volume which contains 75 pages of 'Commentary on Holy Scripture of Babai the Great' and lists some of the topics: 'On the mysteries of all religions and the mysteries of the Church'; 'On the manifestation of the one who is lost, how he behaves, and what he does and instructs'; 'On the sufferings which the ungodly one makes the faithful endure, and the narration of his converse and the outward appearance in which he shrouds his deceit, 'On the manner of listening to the fearful voice which has commanded those on the left hand side "Go away from me, cursed", on what happens to those who hear it, on the head of Gehenna, on the love of our creator towards us, and the hope of sinners'. These are remarkably similar to sections in the material ascribed to Šubḥalmaran and which is found in Part 6 of our work. Immediately after the Babai commentary, without a break, there follow 60 pages of homilies by Šubḥalmaran, on the Resurrection, on the Transfiguration of our Lord, and on the end of time. It is, therefore, more than possible that the works of two contemporaries who handled the same topics and had similar responsibilities are not only juxtaposed but confused or intermingled. Once such a suspicion is formed, support may be found from observation that Šubḥalmaran's passages on the last things are of a different order and character from his writings on the ascetic life and on the virtues.

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[9] PHILOTEA, 'Nouveaux manuscrits', 338.

Secondly, BROCK's view that Or. 6714 originated in Mt Sinai[10] is still more testimony that the monastery there was familiar with both Šubḥalmaran and Babai the Great from eastern Syriac monastic writers. There is then the observation that the letters *kaph*, (?)*lamadh* and *mem* appear in the margins of folios 16r, 46r, and 64r respectively. This suggests that Or. 6714 was copied from an exemplar with different quire numbering and folio size. Another *mem* appears in the margin of fol. 74v, that is, of the work by Abraham of Naphtar which follows ours. It follows that our scribe copied from different manuscript exemplars to obtain his particular selection of authors and their writings. The manuscript here, therefore, is an example of monastic copying to provide its own literature according to its own priorities or taste.

IV. *Šubḥalmaran as author*

The work of Šubḥalmaran is described by Anton BAUMSTARK[11], whose chief literary reference is to J.S. ASSEMANUS[12]. BAUMSTARK has been misled both by NAU[13] and ASSEMANUS: by the former in that he considers the work here a collection of ascetical sayings; by the latter who suggested that *mnawātā* 'portions' be taken as *māwātā* 'centuries', drawing a comparison with the sentences of Evagrius' *Ascetikon*. This comparison is misleading, first because the *Book of Gifts* contains more than ascetical sentences, and secondly, because Evagrius' psychological and philosophical thought is quite absent from Šubḥalmaran's approach. For example, there is no technical use of the terms *zawʿā* (stirring); *teʾōryā* (contemplation); *nahhīrūtā* (luminosity); *sūkkālā* (insight); *tarbītā* (growth)[14]. The scheme of ascetic life is not theoretical but practical. There is a choice between the pleasures (*bussāmē*) of heaven and the torments (*tašnīqē*) of Gehenna at the end of the age. There are examples of ascetic life from those of old times, in the Old and New Testaments which anticipate and are consummated in the virtues (*šappīrātā*) of our Lord and which we of the middle time are to embrace and be formed by. The enemies to be overcome are demons from outside and passions within, and victory is gained by a labour of endeavours to acquire these virtues. The style of living (*dūbbārā*) in which virtue is acquired may be that of a solitary (*īḥīdāyā*), or a member (*dayrāyā*) within a community, but always under the guidance of a ruler or guide (*m-dabbrānā*). Terms familiar in eastern spiritual writing are found: *pagra* (body); *nepheš* (soul); *rūḥā* (spirit); *ʿamlā pagrnāyā* (bodily endeavour); *ʿamlā naphšnāyā* (spiritual endeavour) but there is no sense of progression through different orders of being from the physical to the uncreated[15].

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[10] BROCK, 'Mingana Ms 628', 51-2.
[11] BAUMSTARK, *GSL*,133
[12] ASSEMANI, *Bibliotheca Orientalis*, 3.1, 189.
[13] See notes 2 and 6.

V. *The author in himself*

Šubḥalmaran was Metropolitan of Beth Garmai, the see city of which was Beth Selōk, now Kirkuk, in the oil-rich north-east of present day Iraq. He died somewhere about 620, in exile after incurring the displeasure of Chosroes II. The background of his life is the tumultuous period which saw the decline of Chosroes and the Sasanian empire in conflict with that of the Roman (Byzantine) in the lead up to the coming dominance of Islam. Matching the external tumult was that of the church. But the division of the Syriac church into western and eastern elements meant that there were two bodies which could make authoritative requests to the King of kings to have recognition as authentic. Further, disputes over the nature and character of monastic life had led to patterns of reform imposed and opposed in such foundations as the great monastery at Izla. As a sinister background to all this was the fact that Christianity was viewed with great suspicion by Sasanian rulers. They could always be suspected of collusion with their Byzantine counterparts, and hence a

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[14] For an idea of the vocabulary of followers of Evagrius, see BROCK, *The Second Part,* Translation vol., xxxviii-ix.

[15] For the usage of these terms see List of Words in the present volume.

'fifth column'; their existence was always an embarrassment to a ruler who needed to maintain authority over the lesser kings and, even more, over the Zoroastrian priesthood. Šubḥalmaran was involved in all these complexities[16].

He was one of a group who argued to Chosroes that the eastern tradition of Syriac Christianity was the authentic one, and whose rightness was to be commended for royal approval. Despite the cogency of their arguments the catholicate, suspended since the death of Gregory I (Catholicos 605-9) was not restored. The credal statement of the group, like that of Šubḥalmaran found in the present work, aligns the eastern tradition with the Cappadocian emphasis on the relation of Jesus to the Father as Son and Messiah rather than on the two natures of Christ. His involvement with court matters led to his exile: Gabriel of Singar's attempt to expropriate church property, was strongly opposed by Šubḥalmaran and others, among them George, a monk of Mt Izla. Gabriel, court arch-physician and arch intriguer, had become an opponent of the orthodox and a supporter of monophysites. He had earlier been rebuked by the then Catholicos for bigamy, and more recently warned by the Shah for meddling in Christian controversy, and now seized the chance to pay off old scores- financial, personal and moral. He engineered exile for the Metropolitan and death for George, a convert from Zoroastrianism. Finally, Šubḥalmaran was associated with Babai the Great, who was responsible for oversight of the northern monasteries. Babai was authorised to remove the influence of Ḥenānā, opponent of the teachings of Theodore of Mopsuestia, and to reform a monasticism which allowed cohabitation and the marriage of religious. This association left its mark on Šubḥalmaran's passages concerning the life of the cloister, and provides a context for his quotations and sharp comments on women[17].

By his contemporaries he was as well-regarded for a life of virtue as for his writings, though little has remained of his works. ʿAbdišōʿ[18] has four brief lines of verse:

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[16] A brief history of the Sasanians and summary of authorities may be found in FRYE, 'The Sasanians', also FRYE, 'The Political History', 116-180. On Kirkuk, see FIEY, *Assyrie*, 29.
Other material may be found in CHRISTENSEN, *L'Iran;* LABOURT, *Le Christianisme,* and more recently FIEY, *Jalons*, or more generally, YOUNG, *Patriarch.*

[17] COZ, *Histoire,* 75 refers to the slowness of reforms to take effect, and to the council of Ezechiel in 576 which attacked the vagrancy of monks who wandered about from convent to convent with their womenfolk, making light of sacraments fasting and prayer, and denying any retribution for their actions. For our author on women, see 4.XX.

[18] ASSEMANI, *Bibliotheca Orientalis*, 3.1, 189.

Mar Šubḥalmaran of Selōk	Wrote the Book of Gifts,
Summary chapters of knowledge	Letters, too, of great advantage,

and ʾIšōʿdenḥā of Basra[19] has a longer but little more informative passage,

> This blessed man lived in the time of the heretic Gabriel, doctor to the king Chosroes, and was Metropolitan of Beit Seluk. At that time there was no patriarch. He wrote numerous works on the monastic life. Because of the difficulties he had with the people of Sinjar, the king Chosroes condemned him to exile until his death.

DUVAL[20], BAUMSTARK[21], and DE URBINA[22] basically repeat the ancient authorities; though the second of these adds that the much later Sabrišō has knowledge of commentaries on the pentateuch by him. Mère PHILOTEA[23] adds to the list of known material the 60 surviving pages of homilies on the Resurrection, the Transfiguration of our Lord, and the end of time in the manuscript now numbered 1034 in the Sinai collection.

Other early statements about Šubḥalmaran indicate his contemporaries and confirm his part in the debate before Chosroes. Two lines in *Liber Turris* led ASSEMANUS to mis-date our author: the note about George I, metropolitan of Mosul and Arbela, who died 661 says

> Of the saints, there flourished in his time Mar Šubḥalmaran and Mar Aphnimaran, the founder of the monastery of Zaʿafaran in the district of Mosul[24].

Two entries in *Chronica Minora* refer to Šubḥalmaran[25]. The first describes activities of Gabriel of Singar and the queen Sirin, noting that after the suspension of the catholicate the ecclesiastical administration fell to Mar Aba, the archdeacon, of Ctesiphon. It continues by noting distinguished worthies of that time: Jonadab of Adiabene; Bar Ḥadbeshabba of Helwan who was noted for writing books; and noted for moral excellence in habits of life (*wa-bdūbbārē da-myattrātā nṣaḥ*), Šubḥalmaran of Karka de Beth Selok, Aphrahnoi from the area around the river Zab, and Gabriel of Nehargul who worked great miracles. The second entry is concerned with events.

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[19] *Liber Castitatis* §58: CHABOT, *Le Livre*, 31. (Cit. TROUPEAU, 'Une Page Retrouvée' 57, trans. author).

[20] DUVAL, *Littérature*, 224.

[21] BAUMSTARK, *GSL*, §21 e, 133 (and 136 Ak.2).

[22] DE URBINA, *Patrologia*

[23] PHILOTEA, 'Nouveaux manuscrits', 336.

[24] GISMONDI, *'Amri*, vol. 1.p. 57; vol 2, p. 33.

[25] E.-W. Brooks, *Chronica Minora*, 22-3.

> Then Gabriel stirred up the king against us so that we might come to a disputation with some of his party. And because there was no catholicos the following came voluntarily to the disputation: Jonadab, metropolitan of Adiabene, Šubḥalmaran from Karka de Beth Selok, George from mount Izla, and the bishop of Nehargul, Sergius of Kashkar originally from Tell Pahre.

This is the disputation already referred to, and which is mentioned again in the *Chronicle of Seert* [26]. This adds the further information that the disputation included disciples of Ḥenānā as well as all kinds of partisans and heretics incited by Gabriel's West Syrian group, and that Babai the Great pleaded age and ill-health, but sent letters in support. Included in the group given here are ʾĪšōʿyabh, the future catholicos and Ḥnanʾīšōʿ the monk, who built a monastery at Daraban. Šubḥalmaran appears again in the account of the martyrdom of George of Izla in the story of Mar Jabalaha[27] as someone who also suffered, being imprisoned on account of his zeal for God, and with George was falsely accused of inciting a crowd to murder the king.

VI. *The ascetical writings of Šubḥalmaran.*

The collection of works in manuscript Oriental 6714 associate this writer's works with those of Abraham of Naphtar, Bar Ḥadbeshabba and Theodore; the Sinai manuscript 1034 also associates him with Babai the great; the Chronicle of Seert similarly associates him with Babai. His associates remarked on by the sources just mentioned are monks and founders of monasteries. This context of ascetical writers and their works must also be considered, and was begun when F. NAU's identification of the introductory folio of Šubḥalmaran' work in the London manuscript led him to a comparative study of Nestorian[28] mysticism[29]. He put our author in the context of eastern Syriac writers from Aphrahat to Joseph the Seer, noting also the Syriac version of the letters of Antony and Ammonas. BROCK's study of the newly rediscovered 'Second Part' of Isaac of Nineveh has given a further survey of Syriac ascetic writing, with the advantage of his being able to detect more exactly the genuine and the false ascriptions of authorship. It is a pity that our author was not brought into Artur VÖÖBUS'[30] study of asceticism or his study of early canons[31], because he represents a stage, or perhaps plateau, where traditional habits and practices were comparatively uninfluenced by more concept-driven approach. There are two reasons for this. The first is that influences from Evagrius had not affected Šubḥalmaran: his spiritual physiognomy remained traditional in that the terms body, soul and spirit are close to the biblical usage of corporate, mental and spiritual aspects of a person, and there is not the development found in disciples of Evagrius which equates the terms with orders of being. Nor, secondly, does he work with the idea of a spiritual progress, a ladder of ascesis from physical to mental to spiritual orders of being which are equated with grades from monastic to eremetical life. For him the ascetic life is one of endeavour in the acquisition of virtue, practised in monastery, cell, or wherever. Nor yet do we find a developed system of moral qualities, where virtues and corresponding vices are identified and, together with their contraries, categorised as in the thirteenth-century western Syriac writer Severus bar Šakkō[32].

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[26] Chronique de Seert, PO XIII, 528-30.

[27] BEDJAN, *Histoire*. A similar reference is to be found in GUIDI, 'Un nuovo testo'.

[28] NAU, 'A propos d'un feuillet', 89-116.

[29] Both these terms are misnomers: 'Eastern Syriac ascetical writings' is a phrase both fairer and more accurate.

[30] VÖÖBUS, *Asceticism*, especially vol. III. On rules, see III 68-81, 170-93, 279-95.

Hence the greater part of his writings in this collection are concerned with the acquisition of virtue, partly as a willed acquisition and partly as a divine gift. His emphasis on endeavour or labour (*ʿamlā*) whether of the body (*pagrā*) or of the mind/soul (*napshā*) make it clear that the virtues (*myattrātā*) are to be obtained by an exercise of free will (*ṣebyānā*). But they are also gift: hence his emphasis on the term *mnātā,* plural *mnawātā,* and its semantic range. It is a gift; a fragment of something larger; a component part; a virtue, and a component of the sum total of virtues. Hence the book of that name with its fifteen gifts/virtues, all of them interlinked, and with a sub-text which reveals their ground and their climax: love (*ḥubbā*). In my first study of Šubḥalmaran I suggested the book was like Elgar's *Enigma Variations* whose underlying theme *Should Auld Acquaintance be Forgot* is never simply stated, only its variations.

Three works of the present collection are devoted to this concept: the acquisition of virtue by practice and imitation. Virtue, it appears, is acquired by the practice of those deeds which express it. But it is also a derived acquisition, in that it is based on imitation of those who have embodied it in scripture, in ascetic life, and above all in the character of our Lord. Scripture, then is the main source for examples of virtue. But as well as scripture there is the confirmatory evidence of the natural order. A further point to be noted is that scripture is a source, to be selected from and interpreted. The oral use of scripture is its justification: it is its use which asserts its validity. As with the giving of the law, scripture given and scripture spoken is a double strand: 'with his finger he wrote, and with his mouth he spoke.' (1.VIII.3).

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[31] Vööbus, *Documents*.

[32] Havard, 'Bar Šakkō', 262-3.

VII. *Šubḥalmaran and the scriptures*[32a]

Our author uses scripture in three ways: allusion, indirect quotation and quotation, and the phrase just quoted is a fine example of allusion. It alludes to the handing over of the law both in written carved form and in oral form. Exodus 20 is followed by the oral expansion in the following chapters. But there is also an allusion to John 8:6 and Jesus' writing on the ground. This of course raises the question of the New Testament text familiar to our author, for John 8 is not part of the Peshiṭṭa text. For him scripture is a way of speaking as well as thinking: the scriptural allusion or reference establishes a bond between him and the reader or listener, as when he weaves together Is: 45:23 and its Pauline derivative Phil. 2:10 (6.IX.10) and talks of knees bending and tongues giving praise before the Lord. As used by Šubḥalmaran the use of scripture is rhetoric: he uses it for exposition rather than exegesis. There is not a discussion of words in passages deemed difficult or requiring further fact for understanding, as, for example, in ʾIšoʿdad of Merv, but he uses scripture to demonstrate or illustrate a point made on general grounds. He does not engage in the allegorical and fanciful interpretations in the manner of Cyril of Alexandria. He works within the range of metaphor and image: the Old Testament provides the shadow, created from a source of light increases then surpasses it. 'Was ever a Son seen like Isaac, other than the Son of God, or a father like Abraham, other than the Father who gave his Son?' Yet some of the allusions are so brief that one wonders if they are deliberate, or simply the unconscious consequence of a mind well-furnished scripturally. The longer quotations are more difficult to assess, for they can be lengthy passages shuffled out of original order and freighted with expansive or interpretative phrase frequently with words altered to suit the argument. The clearest examples are from John 17, an imaginative quotation of Jesus' prayer for unity, or 1 Cor 7 on marriage relationship and responsibility (1.XV.4; 4.XVIII.6, XIX.2). This usage makes it difficult to identify known manuscript traditions with which he might have been familiar.

[32a] See LANE, 'The Well of Life' and 'Come here'.

VIII. *Šubḥalmaran and the incarnation of our Lord*[33].

The understanding that Jesus is both the source and the summation of the virtues signifies that Šubḥalmaran concentrates on the humanity of Jesus and his relation to the Father rather than on the two natures of his person. His preferred use is 'our Lord' or 'Messiah' or 'Son of God', and three passages give his theology quite explicitly. It follows a traditional pragmatic Cappadocian pattern rather than a conceptual Alexandrine one. The first passage comes in the *Book of Gifts* proper, 1.IV.5. The virtue under discussion is of obedience, or subordination, where reference is made to three contests of Abraham: in that involving Isaac the latter is declared a type of the sacrifice of the Messiah, and passages from John and Isaiah are put forward as illustrative. Another biblically based passage is found in 6.X.5-8 where the identity of our Lord with mankind is emphasised. The starting point is 'God so loved the world…', moves on to state that God could not be a participant in the nature he had created, and so took from mankind a first-fruit to whom he made his own eternal cleave

> one with him in everything, in love and in will, without confusion or conjunction or intermingling, and he called the flesh which he put on his temple. And when he was found in his manhood greater than all the sin which death works, and was seen victorious and purified and perfect in all righteousness, he achieved death, the marvellous and perfect goal of his godhead; man from us, Jesus the Messiah, the beloved of his Father.

A longer passage, discussed in the context of the Eastern synods in my 'A Nestorian creed: the creed of Šubḥalmaran'[34], goes into greater debate on the matter. It is found in the account of the preaching of Elijah to the multitudes, 6.VII.3-4 where the whole mystery of the Trinity is revealed. This is conservative in language, and sticks closely to a simple use of the biblical text, without resort to allegory and its companion, concept.

But while there is an emphasis on the humanity of our Lord, the eschatological passages lay weight on the glory of our Lord in his coming at the last time. Again, the language is straightforward and biblical, based for the most part on Matthew 25 and 2 Thess 4, with nothing in the way of schematic working out of scriptural portrayal of current events. The setting of Palestine as the location for the last judgement owes everything to the concept of Jerusalem and Palestine as the scenery of the divine economy, and nothing to the Persian conquest of Jerusalem. It was the coming of the Arabs which led to speculation about the fulfilment of prophecy in such typical Syriac works as the Apocalypse of Pseudo-Methodius[35], a reversion to the approach of Aphrahat who used Daniel to explicate the role of anticipated Roman triumph over Persia[36].

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[33] On the background of the eastern credal statements see Brock, 'Christology', see also Mingana, *Creed*.

[34] Lane, 'A Nestorian Creed'.

X. *Salvation in Šubḥalmaran.*

The customary term for salvation used here is 'life' (*ḥayyē*), and saviour (*pārōqā*) and life-giver (*maḥyānā*) are in effect synonymous. The ascetic life is regarded as a combat (*dārā*), in which the enemies are demons and passions. The terms are set ut in the first rebellion of the one who is lost and who led mankind into a similar rebellion against the creator. But in the end deliverance is not from Satan or the demons, but from that which mankind in an exercise of freedom thought to be desirable. For it is the passions which make it possible for the demons to have an entry: where love can become attachment or possessiveness, and zeal a matter of hatred. The individual, then, is subject to external compulsions and internal evil passions, (1. XII.2; XIV.12) and through compunction and repentance (1.XIII.5) acquires the excellent virtues which the demons most fear: humility, loving obedience, endurance (1.V.3). The senses provide points of entry (4.XI) for the chief passions and demons of anger and greed (1.IX.4), of which greed is the chief and leader (1.VIII.1). Attachment to the stomach and attachment to physical possessions are the two chief principals in whose train follow the remainder of passions (1.VIII.12). A demon, then, is the trigger for emotive and compulsive response in opposition to, or false independence from, God. For that which most is to be feared is distance and separation from God (3.Xb.6) and the good life which is in him (1.XIII.8); that which is most to be desired is closeness to him: the chief image of this is the extended portrayal of the sheep and goats, those on the left side expelled and those on the right side welcomed (Part 6). And the remedy lies in bodily endeavours such as fasting and watching, and endeavours of the soul such as voluntary detachment and humility which are necessary for the companions of the bridegroom (6.I.1). It is to be noted that while there is a contest to be fought and won, there is not here a hatred of the body or the physical world which would suggest Messalian influence: rather the reverse, witness his remarks about those who preach a perverse perfection and presumptuous view of the stomach (1.IX.5).

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[35] Martinez, 'Apocalyptic', 341. See also REININK, *Pseudo-Methodius*, VANDERKAM, *Apocalyptic*.

[36] Aphrahat, *Demonstration* V, in PARISOT, *Patrologia* I.1, 183-238.

Mar Šubḥalmaran of Karka d-Beit Selūk.

Jesus, help me.

PART 1

(By the strength) of our Lord Jesus the Messiah we begin to copy *The Book of Gifts* which was compiled by holy Mar Šubḥalmaran, Bishop of Karka d-Beit Selūk.

I

The first gift, which is voluntary renunciation of worldly possessions and distancing oneself from evil passions.

1. Do you wish, O man, rightly to turn back from the road of death to the path of life, and from the outward appearance of a world of griefs to the world of reality, and from the short life of the present world to the lengthy life which is with our Lord? Leave behind, then, appearance, which is transitory, and seize what is true as the basis of your hope and the pattern for your life. Because this world of ours, with all its life, is a pattern of the one which is to come, choose, therefore, to renounce definitively all possessions which are external to yourself. These are the things which will not accompany you to our Lord, if, according to his commands, you do not acquire them because there is no need of them in the life which has no lack. Here on earth, through their abundance they increase for us vexation and fear; in the life beyond, they make our torment the more because they are withheld. That is, gold and silver; provisions for life; clothing; male and female servants[1], and everything in excess of your needs here and now. It is required of you that you set aside for the long term, and gather and keep only for the age to come.

2. *Consider the birds*[2] and wild flowers, and everything else that is for your sake: do not let not your heart be fearful or despondent about your sustenance, following the words of him who gives us our life. Scatter in order to gather up, and lay up what belongs to you in the place you are commanded. Again, take pains to escape possession by your kin, that is father and mother and brothers and sisters and wife and children, and those by whom you are loved or whom you love: and by anyone who does not share your aim so as to live in accord with your purpose and manner of life. After these things, it is right that you drive away from you foolish and harmful interior possessions: desire for luxury; love of pleasures and honours; ostentation; pride, and love of praise and a notable reputation; a grudge in the heart; irritability, and jealousy of everyone.

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[1] **I.1** cf Eccles. 2:1-8.

[2] **I.2** cf Matt. 6:26,28.

3. Abandon, remove yourself from all these customs and the earlier habits of your worldly life, and give ready and eager attention to all those saints of an earlier time who, generation by generation, displayed in themselves this treasure of voluntary renunciation for the sake of the love of God. Especially to Elijah and Elisha, Hosea, James the brother of our Lord, and Philo[3]: these are the ones designated as the early and outstanding names in the steadfast voluntary renunciation found in the Old Testament. But, more than all of them, it was truly seen in Elijah and John the Baptist. Although all were celibate, and given to voluntary renunciation, these especially were made perfect in inhabited places and in the desert, and were able to be messengers of our Lord in a ministry which preceded his. One completed his work in an earlier time and received a martyr's crown, and the other is coming at the last to make an end and have a fulfilment. To my way of thought, neither of these men lacks anything that the other possesses in the way of self-renunciation, and both were beloved messengers, zealous for our Lord.

4. Now this road has been levelled, made smooth and finished by the King and Lord of Truth, the perfecter of all, Jesus the Messiah. By his holy footsteps he has completed it, and many have run in it easily, and by his generous help were made perfect in it. And it is made freely ready as a course for the whole of the anointed family of those who were thought outstanding by those who lived in the earlier and middle times. They firmly dispossessed themselves of everything that they owned, even the life of the present time, for the sake of that which has no end. Some of them were righteous and excelled in virtue; some were sinners who repented and became righteous, some were numbered with the disciples and apostles and followed our Lord in haste along this path. But they are written down, a small part of the great number of names of those in the foundation of the monastic life. These were commanded, the first in their time, to proclaim true life in the pagan[4] world; and so they laid their hand to a spiritual *ploughshare*[5], that is, upon the blade of a proclamation crowded with earthly sufferings. They did not *look behind them* and in a holy manner they excelled in that voluntary self-denial which they saw in our Lord, who unlike the wild animals and *birds*[6], acquired no resting place in this world during this life.

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[3] I.3 Hosea is included in the list because of the verse 'I will allure her and bring her to the wilderness and speak tenderly with her' (Hos. 2:14). The eclectic Jewish speculative philosopher mystic and allegorical commentator Philo (about 20 B.C. to about 40 A.D.) appears because of his *De Vita Contemplativa* and contribution to Logos theology.

5. And after them appear the rulers of monasteries, teachers, solitaries and true monks, and the martyrs and confessors of the truth who crucified themselves with our Lord. They became *sharers in his sufferings and imitators of his death*[7] : some of them through sufferings from their persecutors, and some of them through their labours willingly undertaken. They endured every kind of death out of love for the source of their life. When truth ruled and deceit was overcome and became powerless in all its guises, seen and recognised, and when there was respite for the servants of our Lord from a persecutor and the attack of a persecutor, such wicked tyrants turned their back on sin. They fled from an inhabited world filled with praise to a wilderness bereft of the sound of thanksgiving: they could not bear to hear or observe the praise of our creator that was sung by the sacred assemblies in heaven and on earth. Then our fathers and our brothers forsook the inhabited world, and boldly went out into the wilderness. This was to engage in conflict, themselves, by the sweat of their brow, with those who provoke their maker, and so snatch back from them their inheritance of life: by the sounds of their praises they would remove from the earth's face the influence of blasphemy. So they filled the earth with the *knowledge of God as the waters which cover the sea*[8], and by the admirable manner of their spiritual life and their bodily labours they gathered and provided for us sustenance for enduring life. By their struggles they forged for us the strength-giving weapon of their victories: stories about them are set before us like an immovable image. So then, all the revelations and mysteries of God's governance, both now and to come, were revealed first of all to them, and then by their mediation to the whole world. He had confidence in them, and established them as teachers for all the world.

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[4] **I.4** A play on the word 'Aramean'. Originally designating Mesopotamia and so inhabitants of the East, it later came to signify the Easterners who did not embrace Christianity, and so was indicative of pagans.

[5] **I.4** cf Luke 9:62.

[6] **I.4** cf Matt. 8:20, Luke 9:58.

[7] **I.5** Phil. 3:10-1.

[8] **I.5** Is. 11:9.

6. The first reason for which lovers of God renounce themselves is for the sake of our debt to our creator, and for the sake of his love within us. This drives us forward towards him above all other things and makes us know about[9]...

II

(1.) ... when our creator demonstrated to us by means of them that we are going to be *snatched up in the clouds to meet him*[10], in so far as we willingly deny ourselves, and are truly detached from all the low condition that passions and sins fully inhabit.

(2.) In so far as a man can detach himself from his home and his relations and former friends, he does well; except in the case of someone who has reasonable causes which require him to stay at home. These may be some constraint on the part of his spiritual fathers, by whom he is given birth so that he may live in our Lord; the care of relations after the flesh, for whom he is responsible by natural and scriptural law, and who are dependent on him; or to be the comfort of parents who are old and sick, and in need of bodily necessities. Or perhaps the bringing up of brothers and sons who are not grown up, and who lack necessities. Or the care of a wife, who would at that very time be a sister if she had without compulsion chosen to live in chastity with him, and is in need of sustenance and instruction of her way of life until she is settled in her hope. Or worldly debt, or human servitude, or bodily misfortunes that may occur unexpectedly, or new affairs that summon. It is right that a man should remain at home for such reasons as these, provided that their fulfilment is urgent. But do not allow him to fall away from his pattern of living and be hindered though them. For the rest, as long as he is detached in the manner of an ascetic, he does well: it is a requirement of the great and wise, in order to strengthen the living, that they should stay at home and be made perfect. This is especially so for someone who is responsible for himself.

(3.) But anyone who is bound by these things through necessity of integrity must weigh his delay and the place of his dwelling in the balance of experience and of what is owed to a distinctive way of life. He is continually to set warnings, the marks of his manner of life, and the commands of the fathers, before his eyes as a mirror. Then, as long as he lives he can go in, come out, do his work, and take his rest with regard to them. But though he may conduct himself at home like a lodger and a temporary resident, he is not, through a separate way of life, to put an end to neighbourliness and social contact with his family: not even in his speech, if that is possible. And he is not in any way to lay on them any concern of his, unless by this means alone they may be drawn to his way of living. He is not to debate with them old arguments or new questions about his home, or his village, or his household. He is not to engage in business with them. Nor, as far as possible, is he to make a promise to his kinsmen, so that they will always be looking to him without thought for the future. The same applies to those to whom he is under obligation: he is to deal with them as a traveller who passes on. If he is able in a short time and with brief conversation, but with notable love, let him show them God's[11] goodness. He is to give no more than a greeting to someone who is not of the same mind as him.

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[9] **I.6/II.(1)** The folio(s) containing the end of Gift 1 *msarrqūtā* and the beginning of Gift 2, *aksyānūtā*, are missing. The paragraph numbers in II are therefore placed in brackets. See Introduction 3.

[10] **II.(1)** I Thess. 4:17.

(4.) He is not to be an arbiter or a giver of reproof or faultfinder within his circle of near blood relatives, not even if he does harm to father or mother or son or brother or sister. Rather, he is to endeavour to look on them as on inhabitants of another place, who speak and do this to each other, and to keep silent with respect to them. But he is to keep on loving them all according to his strength in our Lord. Let him pray for them in secret, and our Lord will make their lives perfect according to his will, while he himself remains silent. If someone is able to, it is only right that he gives comfort to all his relatives in kindness and in prayer, without passion or complaint. If, beyond this, along with his relations of the flesh, let him be diligent to help the needy who belong to our Lord, without fail and without scorn, for the sake of advantage to both parties. Surely his obligations are to those who share his converse and his manner of life in the spirit. In the ordinary life, as much as in a hermit's cell, his manner of living conforms to those who, by the will of the Holy Spirit, accord with an ascetic way of life. But he is in need of such obligations as these, if something constrains him to live the life of an ascetic in his home. It is more necessary for him than for the ascetics who are in his district to guard himself with great watchfulness. If, then, he does not give heed to this distinctive way of life and live by it, the virtue of his asceticism is defiled through events that occur through satanic stratagems, for he is not far from the fear that destroys his asceticism. Now the brothers who are kin to a family in a district are to take great pains to be more established and bound together with ascetics who are in the area. Then they will not to be surprised by the evil one, or ensnared by each other in human familiarity so the bond of asceticism is broken; for so it is decreed by God.

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[11] **II.(3) Suggested reading: in text 'your'.**

(5.) But let him love everyone equally according to the measure of the excellence of his labour. For this is the will of our Lord in his teaching on this, as he himself showed when he was given news that his relatives after the flesh were waiting[12]. He then *stretched out his hands towards his disciples*[13] in true love, and said '*These are my mother and my brothers*, those who have ordered with me their manner of living and their lives in asceticism like me, and in accordance with the *will of my father in heaven* fulfil his commands'. Behold, you ascetic, the kind of household that belongs to the source of our life, our king, and our Lord, who is himself your home and your household. For every need of body or soul that your brother in the cell has, and the person who provides for him is unaware of it, let him make open request to his father and brothers in the spirit, and let him never be in distress. If they give to him, let him give thanks; and if they refuse him, let him endure, and not murmur either with his mouth or in his heart. If one of his friends or relations, whether of the spirit or of the flesh, brings him something he needs, or he himself has an abundance and wishes to give to his relations out of love or duty, let him take advice from the keeper of his secret and the bearer of his yoke. And then let him do as his supply permits, with a blessing and with the prayers of many, and, further, let his joy and comfort be that the companions of his love are many.

(6.) It becomes those who are wise in their hope, that every word or action affirmed with the knowledge of many should be adorned with great virtue, and their moral character be firmly established, defiled neither by passions nor demons. If one of an ascetic's neighbours wishes to stay with him as an ascetic in his cell, let him persuade him, as far as he is able, that he should live as an ascetic in his own place, and so let both prosper. But if there is a reason which has an advantage, then let him welcome him for a short time, and give him some further labour to test him. If he is tested and is consistent, without anything disturbing him, then let him welcome him as a brother and a son for ever. The one who is welcomed must not turn back, in case he is disappointed in his hope and is ashamed before our Lord in his judgement. Things like these are the sound precepts of a life of asceticism. Whoever keeps them with discernment can do so, as long as he intends to do so: and then he will live by them in our Lord without hindrance. And the living breath in them is love.

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[12] **II.(5)** The Syriac has been altered by a later scribe, and is difficult to read. The translation opts for the fourth of five possibilities, though in substance the variation is not great.

[13] **II.(5)** Matt. 12:49, 50; cf Luke 8:21.

III

The third beloved gift, which is the new humility which our Lord taught his disciples.

1. Humility is the first principle of our Lord's household. It is a necessity for the righteous who are already virtuous and for sinners who are in the process of repenting. It consists in this: a person must set in his heart that he himself is subordinate to all. Further, that he should be the first in giving a greeting, and be lowly in showing a prudent respect towards everyone both in his manner of life and in his spirit. He should be like someone who is subject to and smaller than anyone, so that with regard to him there is fulfilled the word of our Lord when he said '*Unless you turn and are like children, you will not enter the kingdom of heaven*'[14]. He did not say that you should be so in height or girth or childishness, but in simplicity and humility. So, he is to reverence and honour and love everyone as the image of God. He is not to treat with contempt or to despise anyone because of stupidity or ignorance or slackness or infirmity, or because of sins and lapses which are born from these things.

2. If he is disgraced because of his blemishes, or reviled for things he does not do, or if he is slandered, or has possessions taken away, or is murmured against or mocked, he is not to complain loudly, and is not to go to court. He is not to murmur resentfully, or swear like foolish persons and troublemakers. Nor is he to cry out in his time of trial, other than to his spiritual fathers and brothers to have help and support in his affliction and be consoled. Let him entrust his revenge to the one who said '*Vengeance is mine, and I will avenge and repay*'[15]. If he does bring his case to a judge, let him pause, so that he has no wickedness in his heart, neither brings in his prayer an accusation against the person who has done him harm. Then he will not be defiled. He is to put up with his disturbance, and be pacified by the remembrance of the words of life: '*Bless your persecutors, and pray for those who oppress you. And whoever strikes you on your* right *cheek, give him* your left[16]', and the other phrases like these: '*Do not confront an evil man with evil, but overcome evil with good*[17]'. 'And when you do these things I will do fearful and excellent things for you on their account'. And if virtue is hidden from them because of their hardness of heart, and they do not discern the difference between their gain and their loss, do not be dismayed or become slack. For I am preparing to give you a *hundredfold recompense*[18] now, and one without limit in everlasting life. If the law of our hope in this way commanded us to submit to and endure the enemies of truth, how much more fitting is it, therefore, that we submit ourselves to those who truly are our brethren: the ascetics who are with us, even if they are shaken by passions and by demons to inflict pain on us.

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[14] **III.1** Matt. 18.3.
[15] **III.2** Heb. 10:30.

3. This is the promise of our humble king, the king of kings: those whom he loves most dearly are among the humble. As salt is to all food, so humility is to all virtues; without it, the flavour of all labours is insipid. Hence all right actions are acceptable to God and to mankind when she, humility, is in everything, and everything is in her. For many are they who desire her, and follow closely after her blessings. She is a ladder with many steps, the topmost of which is in heaven, at the side of him *who humbled himself and was obedient to the point of death*[19], which is her lowest step. By means of her he ascended and exalted her above everything like her, and gave her authority over everything, as it is written. Let us be humble, my brethren, and behave humbly, so that we may reach the side of the one who was truly humble, our Lord. Humility raised up Moses and made him a god on earth, and he was commended by the beauty of his humility more than for all his mighty deeds. *And the man Moses was indeed more humble than all the men who were on earth*[20]. So, too, David and Hezekiah took refuge in her, and were delivered from the calamities of having their sentences carried out; were protected from their sins, and designated their kingdoms according to their will. David's humility raised him above Saul[21], and by his purity he ruled over every kingdom. Hezekiah's[22] humility gave him victory so that he was not broken up, but devoured the force of the harsh king Sennacherib, the one who swallowed down many kings and was not satisfied. When God saw the humility and broken heart of these perfect men, he made them glad by prophecy and made them splendid in government. The house of the Maccabees[23] was exalted by their humility. Though they were few in number they stood up in great strength, burned with zeal for the law and for the Temple, and strengthened their brothers. They raised a revolt in the name of our Lord, and laid low many kingdoms: too many to number. They were celebrated by their contemporaries, and renewed the law of God and the Temple. They did not seek, yet received lordship and authority. Nor did they exalt themselves over the poor and downcast of their people. Because of this, their memorial is inscribed in the scroll of the splendid deeds of the righteous. Zachariah and Elizabeth[24] his wife were counted upright because of humility, since from them was descended the great treasure of forgiveness, John the Baptist, the mighty messenger of our Lord. Because of her humility, Mary saw her Lord as she said[25]. And he came down and dwelt in her in a wonderful way, and took from her a temple for his dwelling and a veil for his godhead. Because of his humility Simon was entrusted with being chief of his companions and received the *keys*[26] of the height and depth, and was the first and leader of the stewards, and so on.

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[16] **III.2** Luke 6:28-9.
[17] **III.2** Rom. 12:21.
[18] **III.2** Matt. 19:29.
[19] **III.3** Phil. 2:8.
[20] **III.3** Num. 12:3.
[21] **III.3** cf 1 Sam. 24:8-15.
[22] **III.3** cf Is. 37:1, 14-20.

4. Let us look at these men of former times, and imitate them. See, they are the fruits of the tree of humbleness, my brothers; how much the best and most attractive. Let us seek it with our soul and praise it with our body, for there is found a medicine for all transgressions: true humility. She is a palace of all pleasures and honours. She is more honourable than anything else because her Lord honoured her and loved her. Because of her, of all the body he chose the feet, and stooped down and washed[27] them. Just as there is no limb of the body lower than the feet, except the ground itself, so also in the heart of the humble, there is no man lower than him, but the earth only. The humble heart is the house of God. The humble men of the Old Testament were freed from human bondage, and they inherited one land in place of another land, by means of daily conflicts and battles and deaths. But the humble of the New Testament were delivered from demons and death, and by a promise received the heavens in place of the earth. '*Where I am, there shall my*

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[23] **III.3** cf 1 Macc. 2.
[24] **III.3** cf Luke 1:5-12; 57-80.
[25] **III.3** cf Luke 1:38, 2:7.
[26] **III.4** cf Matt. 16:19.
[27] **III.4** cf John 13:3-20.

servant also be[28]': a trodden path, a road made ready, a place prepared. And behold our great and humble king is there. While he gazes at us and awaits us, let us take pains, and be active in repentance. Let us make great efforts, and let him construct for us the whole ladder of humility, in order that we may ascend by it and reach his side. And so we shall be in a place where there is no torment; be at rest where there is no labour; be in a life where there is no end. '*Whoever wishes to exalt himself, let him humble himself, and whoever humbles himself will be exalted*[29]'. And love it is who is the accomplisher of these things.

IV

The fourth honoured gift, which is distinctive obedience.

1. It is fitting for a humble man that he should also be obedient, because humility is given an added splendour by obedience, as a gold coin by its impress, or an image by the honour done to it. Its first recognition is when a man has utterly abandoned his own will, and the whole of him is subordinate to the commandments of our Lord. Even when fatherly correction no longer examines and judges, he does actively and carefully everything that was commanded by the fathers at the time of his submission. It is this which he once sought out and put to the test, giving himself to it in our Lord, so that by means of it he might be born to an incorruptible life, through the birth-pangs of correction, once his heart was settled without doubts or disturbed thought. Let him be both glad and fearful in the task of acquiring this obedience, putting his submission into effect in every word and deed in the dwelling or cell or wherever he is. When once a true disciple has been brought into subordination in this distinctive way, like a child not yet weaned he does not again question either in word or thought the opinions of his fathers and brethren, even if they are found to be at variance with his will or his own opinion. Instead, he blames and reproves himself for his offering. If he is a true brother and a genuine disciple, whatever is held by his companions to be either virtue or vice, he holds as his opinion too.

2. But if there is a willful son or a presumptuous disciple, with a passion for questioning his father or his brothers or anyone else, this is a misfortune whose source is himself, though it affects both himself and his companions. If he is tormented in his mind, or disturbed and agitated in his speech, this is a permanent affliction of the disposition. It is an ill-smelling, irritating, ulcer, and a contagious growth in the mouth of demons. It is a rod of affliction in their hands, with which they can strike enfeebled souls when they rest in peace, and they stir up in them passions that sleep: anger and hatred and ferocity in the daily life of this person.

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[28] **III.4** John 12:26.
[29] **III.4** Matt. 23:12.

3. The demons of disorder greatly rejoice at such a pattern of life in a person, because they chased the peacefulness of a dedicated life from a quiet heart, which is the pure house of that prayer which is recollected intimacy with God. The blemishes and diseases which willful Absalom[30] used to place in the souls of his brothers and father were unspeakable. At first, he was formed in humility and obedience, but afterwards became a scrutineer and accuser of his brothers' actions. It is necessary to flee from such a one, especially if he has an overbearing way of thinking, through which he is vexatious in any kind of trial. If, however, he is true to his religious profession, and feels compunction for his wickedness, and hides his insulting behaviour, and desires to be healed; if he welcomes correction and is glad to be ill-treated, let him be borne with kindness. If not, let him be sent away, and his disease be revealed and rebuked in the presence of those who are know about it, so that the rest of the brethren may be wary, in case something of his disease remains with them.

4. A person who is given to obedience does not make judgements: 'Why did I not search out and see?' Rather, 'Why did I not learn and know?' 'What did I neglect and despise, and did not do?' It is not fitting for new brethren that they should see in the simple form of life that the outward behaviour of the fathers and the brethren senior to them is worldly, should they be observed to neglect some of the small bodily labours. From the blazing summer of their beginning a choice store of provisions for the flesh is harvested, then they turned to gather restrained and simple subsistence for the soul. True obedience always runs as far as death, it exercises self-restraint right up to it, yet does not seek it. As when Abel was subordinate to Cain, and was killed[31], he made no resistance. How lamentable is the death of a perfect and obedient person; because of this, God is a father to him and exacts a penalty for his blood.

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[30] **IV.3** cf 2 Sam. 13-18.

[31] **IV.4** cf Gen. 4:8.

5. Because Noah was obedient, laboured on the ark[32] for a hundred years, and neither asked questions nor had either hesitation or doubt, by means of it he was saved from the drowning of sinners. So he became the second father for the world. Abraham, too, was obedient, and accepted all the afflictions of exile and of being a vagrant, and became a foreigner to his home and his lineage[33]. He was tested by the barrenness of his wife[34], and was without any aid because of his exile, as if it were from mankind. But he was not downcast in his obedience, and so the Lord comforted him by his many descendants, gave him a son from Sarah his wife[35], and gave him joy. He was obedient. too, in the matter of his miraculous son, in that he offered him as a burnt offering[36] after he had grown up. But the mystery of his Lord was concealed and not made known. He was not weakened in his obedience by his agony even to the point of death. And his obedience was fully made perfect in three hard contests[37]: in his life of wandering; in the testing of Sarah; and in the sacrifice of his son, who is a symbol, being his only son. He too, like the man who descended from him, did not hesitate to be made a sacrifice: the son was obedient to his parent, and gave his hands to the bonds quite simply. And so he is worthy to be a fitting symbol of the sacrifice of the Messiah, who was submissive to his father in his love, making a sacrifice which makes atonement for all; silent under the yoke, and a great wonder. Who is a father like Abraham in whose hands were priesthood and power to sacrifice his son? Only the true Father who *sent his son into the world*, and gave him to death for the *love* he had for his creation[38]. And who is a son like Isaac who gave himself and stretched out his neck to the dagger quite simply? Only the Son of God, the upright Son, who *like a lamb* was taken *to the slaughter*, and in his humility *did not open his mouth*[39], and *gave himself on our behalf*[40] although not guilty of death. This was so that he might buy us *from the curse of the law*[41], so that he might give us the victory and give us life by his life.

6. Jacob, too, was obedient to his mother and received blessings from his father, and she commanded his departure from her in flight from his brother[42]. He did not resist her will because he was obedient to her. So he fled with his staff and his flask by himself. Hence he received an earnest of payment for his obedience: the wonderful vision of the *ladder*, and the glorious vision of the *angels ascending and descending* on it at the great *gate of heaven* beside our Lord[43]. This is the very person of the only Son, he who in the likeness that he received was seen by his beloved; afterwards, humble and obedient, he returned to the house of his beloved father[44] with the three companies of household which he had acquired while he was living in a strange land. Jesus, son of Nun, was obedient to Moses, and received the leadership after him[45]. So also David to Samuel, and received a kingdom[46]. And Elisha to Elijah, and received a double spirit according to his request to his teacher[47]. And so also the rest of the prophets were obedient to God and each other. As Samuel was obedient to Eli[48], so were the apostles to our Lord. They loved one another in their mutual obedience, and so received the promise of *twelve thrones* in one equal glory[49], which is supreme in its splendour over that of all his servants. Now, here, they make all obedient in every kind of mutual subordination. They were made perfect in it, and were triumphant right up to death, as it is inscribed in the accounts written about them, that is, those who gained true life by their complete obedience to God and each other.

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[32] **IV.5** cf Gen. 6:9-22.
[33] **IV.5** cf Gen. 12:1.
[34] **IV.5** cf Gen. 16:1.
[35] **IV.5** cf Gen. 21:1,2.
[36] **IV.5** cf Gen. 22:1-14.
[37] **IV.5** cf three previous notes.
[38] **IV.5** John 3:16.
[39] **IV.5** Is. 53:7; Acts 8:32.
[40] **IV.5** Gal. 1:3.
[41] **IV.5** Gal. 3:13.

7. These things are profitable to an obedient person who is humble and upright through repentance in obedience. They will be a sign for him as a recollection of our fathers when he revolves in his mind all the generations of our race, and receives help from the those who are obedient. They existed in every generation, and will do until the end, in order to bring to perfection what is good in his obedience. He obeys God, and for his sake pays attention to the fathers and the brethren, obeying the very same God when he does not grow slack in his daily submission. God is not reluctant to pardon him for his daily transgressions, which are those things which occur in inadvertent lapses. Whoever listens at all times to his Father, God hears at all times. Blessed is the man who is obedient, wise, and painstaking. His portion is with those whom I have described- so long as he puts into practice what he has learned, is not attentive to a person who fails to act but annoys and has a blunted mind. On the contrary, he completes his virtue in himself because he is not made slack by those who are negligent. To each is the harvest of his labour, and by what is his own a man lives rightly. A painstaking obedient man will rebuke the careless by his labours rather than by his words.

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[42] **IV.6** cf Gen. 27:43.
[43] **IV.6** cf Gen. 28:12-3.
[44] **IV.6** cf Gen. 35:27.
[45] **IV.6** cf Deut. 34:9.
[46] **IV.6** cf 1 Sam. 16:13.
[47] **IV.6** cf 2 Kgs. 2:9,15.
[48] **IV.6** cf 1 Sam. 3:1-9.
[49] **IV.6** Matt. 19:28.; cf Luke 22:30.

8. The right ordering by a word is entrusted to the fathers by our master and our Lord. To rebuke, to stir up, to chide, to set aright: that belongs to the leaders. For even if they strike blows, they know how to heal by means of our Lord. First by strictness and second by kindness. For brethren are in each other's company in making request, in encouragement, in contest, in pleasure, in resting, or in cheerfulness without arrogance or self-exaltation. And if they are not mutually obedient, let them not cause offence to each other, and sin twice over. If it is possible let every kind of obedience which is in the name of the Lord work for the advantage of everyone[50]. Except, that is, freely willed sin and contentiousness; it is not right to be subordinated to such things, which neither God nor his saints command. Perhaps someone might disadvantageously command a person to marry after the manner of Hosea the celibate, who in his old age was commanded to take an *adulteress*[51] and a fornicator, and did not resist because of what he heard: that he could complete his prophetic work and guard his celibacy. He heard, too, that he would be seen to be an adulterer and a fornicator. Because of his thorough obedience, the reward for the affliction which came during his celibacy was preserved twice over by the time of his integrity. I myself say that his reward is a thousandfold because he welcomed the severity of his labour with many words of praise. While calm is easy for the true and the wise, for by it they have no fear of scorn, yet mockery is what the foolish and wicked receive as a necessary consequence of their passions. Great is the pure instruction which is directed to God and is in the name of God, for in it is not a mingling of peace and passions, spiritual or bodily. Because of this even if a man is subordinate to a fool it is right that he does not wilfully resist in his obedience even if he is commanded evil. He will not destroy his reward which he sees when he labours as a virtuous person, because he gives pleasure to the image of his lord. His thought is not defrauded. And the perfecter of these things is love.

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[50] **IV.8** from here to the end of the paragraph some words in the Syriac manuscript are difficult to read. Cf relevant footnotes in the Syriac text volume.

[51] **IV.8** Hos. 3:1.

V

The fifth attractive gift, which is steadfast endurance.

1. It is proper for someone who is obedient and who turns to life and wishes to live and to be made righteous by his promise that he will be steadfast in all his labours. Now the foundation of endurance is this: that everyone bears his pains together with his trials with steadfastness of heart and thanksgiving in the mouth. Like Job, who said '*The Lord gave, and the Lord took away: may the name of the Lord be blessed*'[52]. And again, to his wife he said '*You speak as one of the mad women speak*[53], that I should abandon my steadfastness and utter a curse and die. We have welcomed the goodness of God, is it not right that we should also welcome his chastisement which gives us the victory?' In the same way let him say 'I trust him', when his thinking troubles his habit of mind, in depression or a tempest of his calamities. But let him take on the shoulder of his freedom the *easy yoke*[54] of labours without a carelessness of will. Let him also persevere and complete his struggle for life in the place he chose and where he promised to live, whether it be a monastery, a cell, or somewhere he desires and loves, so that with prudence and the advice of a wise man he may gain his crown. Let him not be slack in his struggle and be a fugitive whenever afflictions by demons seize him, or offences and reproaches from anyone- especially those from his spiritual neighbours. Let him not leap from his place, and turn his back on his obligation, in case hidden bands of our race overpower him and bring him into bondage, and put out the eyes of his soul, as the Babylonian blinded Zedekiah[55] after he had driven him from his city into exile.

2. It is customary that a manner of living which brings life gives us into the power of those who hate us as well as of our friends and our brethren, so that they oppose us in our trials. This is just what befell Job from his enemies, and in exactly the same way from his family and his friends. By all these things, then, the guilt of the enemy is proclaimed, and the triumph of the steadfast person is made clear. It is also the more certain that his crown, which is in the name of his king, is perfectly made. Whoever, then, in a distinctive way remains steadfast in his promise is upright, while his soul is clear from passions in the time of testing. Labour, whether of body or soul, increases for a person who is tested and who has been helped and who, in a time of peacefulness is fervent and faithful in thanksgiving. The ruler of wickedness, adversary from the beginning, neither slumbers nor sleeps. True endurance triumphs over all the turbulence of temptations, because he who is Truth makes him victorious. As iron all wood, so upright endurance overcomes all temptation. No evil clings to her, she is inflamed with the love of our Lord and baptised in the practice of his commandments. She is a shield against all the burning arrows of the evil one, even though a man is swamped and battered by the tumults and storms of passions and demons. But if he does not depart from his abode, and is not neglectful of his labour, then the more he is harassed and shaken, the more he triumphs and is made strong, is given power over his passions, and has true authority in his undertaking.

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[52] **V.1** Job 1:21.
[53] **V.1** Job 2:10.
[54] **V.1** Matt. 11:30.
[55] **V.1** cf 2 Kgs. 25:7.

3. These three excellent virtues the demons fear greatly, and by them the headstrong are put to shame, and the evil are overpowered: careful humility; loving obedience; endurance standing firm in unostentatious simplicity. '*In your endurance, then, you will gain your soul*'[56], and endure evil, like a good servant of the Gospel[57]. This is the goodness of the servant of the Messiah, who will endure in rejoicing and thanksgiving until the end of his life such things as happen to him in the name of his king, whether they are from passions or from men or from demons. For our adversary does not die and is not powerless. If a servant of God is brought to despair by the lengthy period of his trials, let him give thanks and make tearful requests to his father and his brethren, labourers and wise persons, and let them support him in labour and in prayer. Let him reveal his sickness to someone who will neither add logs to his fire nor increase his burden. By that very kind of endurance labours are completed; by it struggles are accomplished; by it the virtues of eternal life are made more brilliant, and by it they are preserved. By prayer, my brothers, let us endure. Because our struggle is as nothing in comparison with our fathers', for without teachers and advisers, they were victorious over all transgressions and all things evil. For some held fast to those who preceded them and who were triumphant and they were imitators of them; but others were valiantly the first-born in every kind of affliction. Ours then is the triumph of our fathers and the weaponry of their battles. Behold the great strength and armament of spiritual books, behold the prudent counsellors and the holy teachings, the instructors of our way of living which is full of life. Foolish person, if you wish to be wise, behold your example, wisdom. If you are downcast, become strong; if you are strong in knowledge, take notice of what you study; if you are poor, provide your nourishment from her; if you are rich, add her to your treasures. Be patient for a little, my brother, and you will be delivered to life. And the foundation of these things is love.

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[56] **V.3** Luke 21:19.

[57] **V.3** cf 2 Tim. 2:3.

VI

The sixth wise gift, which is good patience in every deed and every temptation.

1. It is necessary that someone who is to endure should acquire patience in all his deeds. Her nature is first, that a person considers everything in exemplary preparation and in calm. He considers his opinion for a long time, and then on the basis of careful experience speaks or does her will. A person is not to do what he wishes, or is able to do, or knows, but only as the right ordering of an attractive integrity requires. Let him contend through God, who as from strength and wisdom and power is able by a single nod and in the twinkling of an eye to bring everything into being and to perfection. But for the sake of instruction and advantage to rational natures, he provided his wisdom and taught about himself for them to be a reward for patience. But you, O man, grasp whatever has virtue in it as if by your own will, through the use of every kind of patience and instruction, because our nature is subject to changes and infirmity. It is therefore not right for us to be hasty in undertaking everything that comes to our mind.

2. There may be a task that someone wishes to seize or abandon, to add to or take away from, or a place he wishes to establish or abandon. This may be a way of living together with men or in a distinct way separated from men; to strive or be at peace; to acquire something new or to forsake it; it may be whether to seek to change his monastic garb; to be perturbed in distraction or seek peace in quietness. But in any act over which he has power, let him order his opinion in a long consideration of his thoughts, with the advice of wise men. Let him act simply and prudently, away from the darkness and tumultuous unrest of a multitude of opinions, and let him not be hasty. If, however, the actions do not prosper in accordance with his forethought, let him not be agitated. *'If God* *is for us, who is it who is against us*[58]*?'* It is he who delivers us from anything which is evil. Let us do no harm, lest harm befall us. For this is the force of patience, that not even in his thoughts will a man condemn a brother to his harm: and if he can, not even demons or destructive wild beasts. He will not hate demons because they harass us, but because they seek to separate us, like themselves, from our creator. If he seeks, a person may find the great virtue of heavenly knowledge by means of patience, and he is saved from many injuries and restrained from sins and slips. So he easily gathers together refreshments and honours that are here on earth, and the treasure and excellent good things that are in the world above.

3. By patience Joseph saved his innocence from the lascivious woman, and fell into no fault. He was not imprudent in speech, but delayed her while he said: 'See, my Lord has given me power over everything that he possesses. *He has not forbidden me anything, except you, for you are his wife. How then am I to do this great wickedness, and sin against God*[59]*?'* Because of this, the Lord delivered him from her strength and he was not encircled by her sin. He was sold by his brothers[60] and did not flee; he was stung by a viper and did not complain; he was put in bonds[61] and did not cry out. Therefore the Lord had pity on him and made him wise, and showed him knowledge of hidden things. He received earthly greatness[62], and laid up triumph on high. He adorned the revealing of himself to his brothers by his patience, and beautified it with his wisdom[63].

4. Furthermore, by this means all the upright discerned the outcome of their affairs, and prayed for their persecutors. As for example Stephen, when he was stoned, prayed for his killers '*Lord, do not reckon this sin to them*'[64]. Against James too, who was called the brother of our Lord, they instigated Jews who had come together in Jerusalem from among the Gentiles to complete the second feast, the one after Passover. They summoned blessed James to come to their assembly, to tell them about matters concerning our Lord. This was because many were surprised at him, since he had earlier been a priest and a prophet and a great Nazirite[65], and an honoured person, and had been vehement against the

[58] **VI.2** Rom. 8:31.
[59] **VI.3** Gen. 39:8,9.
[60] **VI.3** cf Gen. 37:28.
[61] **VI.3** cf Gen. 39:20.
[62] **VI.3** cf Gen. 41:38-45.
[63] **VI.3** cf Gen. 45:4-15.
[64] **VI.4** Acts 7:60.
[65] **VI.4** cf Num. 6:2-21; Judg. 13:5-17; Amos 2:11, 12.

doings of our Lord. He did not give his mind to understand from the beginning, because his brothers said to our Lord, '*If you are doing these things, show yourself to the world*'[66]. They also transmitted something from what the evangelist said by way of clear reproach: '*Even his brothers did not believe in* Jesus'[67]. But because some of the things about our Lord astonished him by reason of their greatness, he fully gave himself to understand and to believe, so that in the end he was more convinced than anyone else, and was made perfect by his love in order that he might be equal to the gift of leadership and be the first bishop in Jerusalem.

5. For this reason the murderers were enraged and they were assembled by means of this deception: 'We all hope to hear from you the things that you preach, for you are a real scribe of the Law, and the foremost of all the righteous in our people. We, however, see things otherwise'. So they took him to a high place, as though to enable everyone to hear. And they looked at him in silence. Swiftly he made his profession of faith before them, and from everything concerning our Lord he showed them that he is in truth the messiah who is awaited by those who are steadfast. They all heard this and were astonished, so that they were divided: those who believed were made the stronger, but the crucifiers, the infidels, were the more embittered. And so, victorious as he was, wicked men, sinners, went up to him and pitilessly they threw him down from that place to the depth. All his limbs were dislocated and broken, and the whole crowd gazed at him as if he were already dead. Many were dazed and astonished at the cruelty and desperation that was there. While they were looking at the innocent man he shuddered and turned his head towards the east, while most of his revered lesser limbs hung slack. And they heard him praying for them according to the custom of our Lord and the apostles. Some of them said 'He is cursing our city and our land,' and those who from the first had been killers of prophets and stoners of the righteous fell upon him, and took up a fuller's beam of hard wood, and beat his head and broke it up like dust. So his life was concluded by this agony, and he did not murmur, so that there would not be a blemish on his patience

6. If our fathers patiently suffered such mortal agonies while enduring their afflictions, and made prayer for infidels and blasphemers at the time of their sufferings at their hands, what defence then remains for us who are feeble? They are but small crumbs of testing that come upon us from our passions and our brethren for our advantage, but we fight against them with the weapon of anger. So patience, which is our gain, is lost to us, although by its means it was in our power to become wise and to live in this life here on earth and also in the worlds of fire and light. In this gift, my brothers, those of us who are afflicted in the hard times of the end find our refreshments. Let us struggle and acquire it, my brothers, lest in the multitude of our wickednesses there come upon us the end of the ages, and this weapon be required of us. Let us be patient in our afflictions, that the burden be lightened from our hearts. Let us remember judgement and recompense, and not requite our brethren in anger. Let us be fearful of the judge who judges all in integrity. Shameless is the heart of the headstrong, and harsh the appearance of the vicious. Woe for us if the judgement is sudden: the pangs of the end come, and we are dismissed because we have not acquired patience and perseverance. Now the crown of these things is love. And blessed is he who acquires it.

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[66] **VI.4** John 7:4.

[67] **VI.4** John 7:5.

VII

The seventh beloved gift, which is the kindness and condescension found in our Lord. Kindness and condescension are twin to patience.

1. It is proper for a kindly person to be pure in heart and a maker of peace by his word, and for his appearance to be openly cheerful in the sight of everyone individually, but sensitive with respect to times and persons. Yet he is to humble himself and minimise his greatness with every kind of moderation and wisdom, so as to capture all thoughts for obedience to the Messiah. He is not to consider his earlier state: dignity of lineage or greatness of knowledge or repute, whatever that may have been, not even if he had owned a multitude of activities and had been held in honour by the goodwill of all his brothers. Rather let him assess himself as a great sinner and a small penitent, and let him pour out his kindness freely upon every one. Let him not make mock of a human blemish in someone as if he were evil or stupid. Instead, let him love and honour everyone, appropriate to the measure of the perfection of the Messiah, who poured out his goodness on the good and upon the evil, as the sun's rays do upon the earth and upon all growing things and all kinds of thing rooted in it. So he will be kindly and welcoming to everyone.

2. To the end that that individual should love all, he has been bought and acquired by the integrity which weighs and takes knowledge of all the deeds and thoughts of every rational being. Whoever, therefore, can make himself wise and prepare himself at this time of instruction and busyness of life, prepares and lays up for himself a great wealth of relaxations in the great treasury of the eternal dwellings. Those who gain them are never removed from them. Come down, O man, from the lofty position of your passions, and be condescending and kindly, and see, you have become an inheritor of purification of the evil and the delights of those who are good. And to these love brings the person who is active.

VIII

The eighth gift, which is the pure and perfect fast of those who belong to our Lord, and like that which those of old time undertook and our Lord perfected by conquest of his adversary.

1. Public fasting is the first-born and pre-eminent of all bodily labours. It is a prolonged abstinence from all nourishment. Against this endeavour the first demon, at the outset, set up this contest against the first human beings: the first begotten demon against the first begotten of mankind. He overwhelmed him and conquered him. And from that time onwards, the adversary set as the first of the snares this passion: love of the stomach. And by experience the serpent, crooked in his leanness, learned that as a result of greediness, all produce brings on the possibility that evil desires are stirred up in us[68]. When this is clearly established, these desires are embodied and bound together, since this is the first contest to confront everyone, good and evil. It is a small passion according to the foolish, but it is the chief of all evil passions of the body, and from it and by it many evils come upon anyone that it has in its power. Life in this world is sordid and transient, for there is little shame in this world, and the hard fall from it into destruction is great. And beyond this, the ruler of evil continually fights against all good endeavours that are known to the body or the soul, and he wages war against all the virtues that are seen in anyone, to disfigure and destroy until either he conquers or is conquered.

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[68] **VIII.1** cf Gen. 3:1-5.

2. It is a help for a sinner, someone who wishes to fight with this weapon, to accustom himself to abstinence from all those things that restrain or, whether in body or soul, hinder his way of life, and especially from a regular meal in day-time, unless he is seriously ill or sick, or receiving a stranger, or under external compulsion. Let him not dine in day-time. Whether he is in his cell, or away from it, a novice fasts, and especially a young one. It is not right for him to be neglectful, even if he is much wearied to the point where the effort puts on him the mark of its strength and he discerns the enemy's strategies that oppose his fast. Even if he fasts the short fast until the evening, this beginning is noted as a work of purifying the soul.

3. Moses, teacher and first of the prophets, one who was pure in his fervour, gave himself to the fight using this weapon of fasting, nature against a nature higher than nature. A hidden strength supported him; help and respite, together with joy, filled his heart. Concerning God's governance and what might be known of the godhead, and concerning the being and the ordering of creation in its establishment, he received from the life-giving spirit knowledge of the hidden things that had been, together with that of the things that were going to happen. With his finger he wrote, and with his mouth he spoke[69], and he taught as our nature was able to receive it, corresponding to his time and interpretation. He himself was distinguished by his fast, on two occasions, of forty days[70].

4. At the end of his first labour there were given him the tables on which were the first writings of the summary of God's words. Those were the ten words, which God himself wrote at first[71]. Now the creation was not worthy to receive them, just as Adam, by his own will, transgressed the command, and was not worthy to remain in his first glory. The first breaking, then, of these tables split us apart, a swift destruction of the world of time. Just as the substance of the pattern of what is to come is brief, so the time of the existence of the first tables was short. Then Moses ascended the mountain to the place where he had first received the revelations and the tables, and fasted for a second forty days[72]. God accepted his repentance for the wickedness of the people's sin, and God commanded him, and said 'Cut for yourself tables like the ones you broke, and write on them the former words'[73]. And he received strength from the spirit in secret, and completed his task openly, according to the command of the Lord. He wrote, and for the second time the skin of his face became radiant[74].

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[69] **VIII.3** This phrase sheds light on the 'woman in adultery' passage in John 8:1-11, where written code and oral interpretation co-exist. Note the ambiguity of the pronoun 'he', allowing for the possibility that oral and written Torah have the same source. Cf p. 11.

[70] **VIII.3** cf Exod. 24:18; 34:28.

[71] **VIII.3** cf Exod. 31:18; Deut. 9:10.

[72] **VIII.3** Deut. 9:18.

5. Now the conclusion of my own mind on this matter is this: the glory that is to come to the pure at the end of times, our creator showed us in the beginning as Adam appeared for a short time when he was despoiled. He was left in his freedom, and at once acknowledged his low estate: that his changeable nature was not able to remain there on earth in the coming glory which is unchanging. By his own will he transgressed the commandment, and so was dismissed from his beauty, and became subservient to death and destruction, in a life full of toil and trembling. By the length of time, since he lived many years, we are not to understand the dissolution of the world to come, of which the same early things were written, but that he himself gives us at the end the same glory which in his eternal foreknowledge he is preparing for those who are worthy of it. He caused a kind of image of this to shine for us in the face of the blessed Moses.

6. And again he gave us a hint that the gift of grace which is given to sinners who repent is no less, in comparison with that which the righteous who are virtuous justly receive, if at the end of their struggles, their excellence is found in a single scale. This corresponds to the fact that the later words are not fewer than the earlier. In that he multiplied the words by the addition of the law and many commandments, through which integrity might be made perfect, he declared the greatness of the glory which is to come. It is enlarged by the multiplication of endeavours and the various weapons of the patterns of life needed to acquire excellence. These and many other things we understand from the things that were given to blessed Moses after his fast, and to the whole company of the world, together with other things about this matter which were spoken to the fathers, the teachers of integrity. By this gift Elijah, too, completed forty days in number without food or drink[75]. And from then until John many won distinction in it in different ways: such as the family of Hananiah and Daniel and his companions[76], and the rest according to the customs of their laws and their freedom of will in their faith. At the same time they were not commanded to prepare for a bitter struggle against other passions.

[73] **VIII.3** Exod. 34:1.
[74] **VIII.3** Exod. 34:29.
[75] **VIII.6** 1 Kgs. 19:8.
[76] **VIII.6** cf Dan. 1:3-16.

7. At the end, then, our Lord fulfilled in his own person this gift of the virtue of fasting, because through the foreknowledge from the beginning of him who received him, the perfection of everything was ensured. After he was baptised by John, he began the public work of our salvation[77]. But first he went into the wilderness, in order to struggle with the harsh tyrant of retention[78] for the captives of our race from the beginning in bondage. He went as a solitary to the desert, then, in order to be prepared and completely ready for the struggle, and in order that his triumph might be hidden from everyone. Also, because those who were typical examples of fasting on a mountain or in the wilderness perfected this gift, removing themselves from civilised territory to the silent wilderness, so that the excellence of their endeavour should not be marred by human praise. He began to fight with this public weapon of his great fast, that is with the abstinence from all nourishment of the body. He fasted, then, for a complete forty days. He did not add, lest he make it a matter of boasting, and it be contrary to the earlier and valiant persons who strove; and he did not reduce it, lest they call him less than the warriors. The one to be conquered, who came from his own desire, was as watchful of him and as sharp-eyed around him as a destroying hawk over the fully-formed young of a dove, gazing at it, if it might find a place to approach it to kill it or maim it. The whole time of his struggle he never went away from his side to another place, although none of his deceit and stratagem was persuasive in our Lord's eyes. He was wise to all his wiles, and knew his will and his expectation and his desire. So then, on the last day, the completion of his fast, at the same time as Adam was on the point of being overcome by the lures of Eve's desire for fruit[79], our Lord showed on his radiant face a sign of sadness that was weakness from hunger, so that he might make it certainly known that he was a man.

8. So then the chief of the murderers leapt out from the hiding place which he had found, in which he had hoped that he had found a place to launch his murderous arrows. And with that very same passion he approached our Lord to perturb him.. What did he say to our Lord? 'In this rugged desert, deprived of human company and the protection that comes from hope, a difficult length of time, forty days, has passed by you. You have been harassed and vexed by many things, especially by hunger, as your face testifies by its despondency and pallor. If truly God reckons you to be his son, as he proclaimed you to be at the Jordan[80], and terrified us all by his voice. He did not announce this about any other man, it was only about you. Now that you are oppressed by hunger, and there is nothing in this wilderness on the mountain that is suitable for your use, *command that these stones be bread*[81] right in front of you. Then your father can find out, and you too, if you are his son: both by your changing the natures of things, and also by satisfying your hunger'.

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[77] **VIII.7** Matt. 4:2.

[78] **VIII.7** The text is to be emended. The addition of one letter provides as here, or a word division with the deletion of one letter and the addition of two makes possible '..the harsh tyrant *who held and oppressed* the captives of our race from the beginning in bondage'.

[79] **VIII.7** cf Gen. 3:6.

9. He spoke these things as if to a man who was a prophet and a righteous man, and not as to the only begotten Son, and of the same nature as the Father. For this mystery of the Unity was hidden even from the angels, who are his servants and his messengers with the word. And it was right, too, that he spoke to our Lord as to an ordinary man, for it was as such that our Lord showed himself. He reminded him also of the mighty acts of Moses[82] when he was in Egypt, and the manna that he brought down, and the quails that he brought up[83], and the water that he made flow from the dry rock[84]. Elijah, too, multiplied the meal in the jar and the oil in the flask[85]. Again Elisha turned water into oil[86], and in another place he made the bitter into sweet[87], and so on. He made his propositions with these examples and deceptive compliments. Our Lord looked at him, and made mock of the deceits. When he had finished all his tricks about this matter, our Lord raised a talon like a large eagle, and took a stone from the wallet of the Spirit, and struck the shameless hawk on the strong part of his wings and broke them 'For *it is written* by my Father in the scripture, *that man does not live by bread [alone]*'[88]. What is it that is by its nature bread which can give life? It is the commandment which God, who sustains through bread, gave us; the same who can give life to all without bread. To whoever keeps it he gives life by every word from his life-giving mouth. By the very weapon with which Satan defeated Adam did our Lord defeat him and lay him low, and by payment of his debt made conquest for us all.

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[80] **VIII.8** cf Matt. 3:17.
[81] **VIII.8** Matt. 4:3.
[82] **VIII.9** cf Exod. 7:8-11:10.
[83] **VIII.9** cf Exod. 16:9-36.
[84] **VII.9** cf Exod. 17:6,7.
[85] **VIII.9** cf 1 Kgs. 17:14-16
[86] **VIII.9** cf 2 Kgs. 4:2-7.
[87] **VIII.9** cf 2 Kgs. 2:19-22.
[88] **VIII.9** Matt. 4:4; cf Deut. 8:3.

10. Then our Lord went from the place of the first contest to another place, following the earnest desire of that impudent creature, as a man wanders about in his own room. He however had got there before him, and prepared a contest harsher than the first. This was the love of worldly goods. And he took him to the top of a *mountain, and showed him* all the splendid things of the world, *and their magnificence.* 'Do you see *all these things* which belong to this magnificent world given to me? To you *will I give* it all, *if you* bow your neck and *worship me*'[89]. For the rebel was allowed at that time to construct in this way delusions and deceptive images, and to show them in splendour after the fashion of his desire. He also collected great forces of demons, companions of his revolt and his will. From them and by them, and even out of air, he used to construct and demonstrate every kind of phantasy, in order to complete his deception. He was seen, as it were in a counterfeit glory, as king of kings and god over all. What then did our Lord give him in reply to all these things? '*It is written that you are to worship the Lord your God, and him only you are to serve*[90]. How then can I worship you?' So then he was thrown into confusion and put to silence. The limbs of his devices, with which he used to circle around in order to deceive all, gave way. So our Lord left him in shame, and went off from there to an inhabited place.

11. And he stood on the pinnacle of the temple, as if in enjoyment. There that evil one wished to find him, to complete his evil designs. So then, the brawling dog whose voice is silent because of his defeat, no longer able to bark from his pit, comes after him. He is still laid low by the blow that he gave him and trembles from fear of him, for his mind was shaken and confused by his brilliance, like a wretch who is struck. What does he say, that embittered one whose taste is insipid, to our sweet Lord? '*If you are the Son of God, hurl yourself down*, and let these crowds see that you are falling and taking no hurt, and they will believe that you are true. *For it is written* about your father: '*He will give his angels* instructions about you, and *they will bear you up*, and give you honour, and you will not be harmed at all[91]'. Then our Lord, as was his custom, took a smooth stone from scripture, and struck him full in the face, and crushed the grinding teeth with which he rends all in pieces and destroys for Abaddon. 'What then *is written? You are not to*

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[89] **VIII.10** Matt 4:8-9. Cf Luke 4:10: the phrasing is close to Matt., but the order of episodes is that of Luke.

[90] **VIII.10** Matt. 4:10, Luke 4:8.

[91] **VIII.11** Matt. 4:5,6. Cf Luke 4:9-11; Ps. 91:11,12.

put the Lord your God to the test[92]'. Until now the rebel had been impudent, but now he was ashamed, and his face went red in his ignominy, and he turned his face for flight, he and all his troop. And so he was dismissed in this struggle to exalt himself and be persuasive, through all the means by which he thought he would be victorious. In this same way he is going to be dismissed at the last, to fulfil all the bitterness of his nature. So he removed himself in distress and shame and fear, and went off to hide himself in the house of a woman who was an adulteress and fornicator[93]. Then in the assembly of Judea and Israel he went to work secretly, with those of his party, in opposition to our Lord until the harsh time of the crucifixion, by which the work of our Lord for our salvation came to completion.

12. The first principle of all bodily passions is love of the stomach. Therein lies greed and debauchery. In it is adultery and fornication and thieving and robbery and the rest. The second is love of physical possessions. Therein lie deceit and envy. Therein are fraud and injustice and robbery and destruction and devastation, and all manner of evils and all kinds of distress. And the third is love of glory. For therein are pride and arrogance. Therein are boastfulness and conceit and impiety and deceit and deception and every kind of preparation of wickednesses and sins. These are the chief of the evil passions within which all evils are particularised. And everyone who is enslaved to one of them is in pawn to all its associates. And apart from what has gone before, they do not have a single man who is found to be completely victorious in thought and word and action, other than the perfect being of our Lord, who in the sight of all, was thought by appearance to be a man. As for the remainder of all righteous persons who are in every generation, they are, as mortals, more or less prone to sin, and are entangled and captured by them. Some of them have been delivered and are being delivered by the help of grace and the mercy of repentance, but the remainder of those who are being devoured by passions are destroyed by demons as well and remain for torment. Against all these adversaries our Lord fought during his fast, whether public or secret: he was not held captive by a single one of these. He conquered the passions and defeated the demons, and showed us in his own person all the virtues of that new and perfect fasting which is his; after his example it is a necessity for a member of the new church to fast, especially for one who lives in a monastery and fights.

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[92] **VIII.11** Matt. 4:7. Cf Luke 4:12; Deut. 6:16.

[93] **VIII.11** Cf Luke 8:2. This text, describing Mary Magdalene as a woman from whom Jesus cast 7 devils is linked with Luke 7:37-8 which describes the "woman who was a sinner" who anointed Jesus in the house of Simon. It is also associated with John 12:3-5, where Mary the sister of Martha and Lazarus anoints Jesus, to the scandal of Judas the betrayer, into whose mind the Devil plants the idea of betraying his master to the authorities.

13. The holy fast of those belonging to our Lord is the true demonstrator of a life without food, and is the first weapon of the servants of the messiah. Whoever lacks and is deprived of this weapon, is not found in the company which engages in the struggle. By this gift of fasting, our fathers of the early and middle times were purified and became victorious, on account of the fervent heat of their love in the Lord. They excelled, and completed fasts of forty or eighty days and more; others of as many weeks, and others of continual vigils. Some of our fathers, distinguished in all the endeavours virtue, tested and proved all the gifts of fasting in an exhaustive and discerning trial. They advised and spoke and commanded to this effect: the small daily fast. The heart then is steadfast, neither depressed not elevated, nor is the body worn out so that it falls and is useless and burdensome, requiring an extended time for its restoration in a great length of time, weeks and months and years, however long it may be, instead of with short time and effort. It is not the harsh person who is contented, but he boasts about his lowliness, and abandons his possessions quickly, and most of them with ostentation. He is deprived and stripped and is ashamed at his latter end, and is tormented. But a person who is upright in his purpose and true in his wisdom begins to make gains openly in small things, and secretly in great things, until attaining the hoped-for place by means of the exalted gifts of fasting and of all endeavours.

14. Not everyone is able to excel, except for wise leaders and valiant warriors, whose gaze is raised from the earth and firmly fixed on the heavens. But you, beloved who fast, if you are not able to run with the warriors in the chariots of your fast, do not abandon the small prey. This is the fast kept until evening, so that you can measure your nourishment by a straightforward measure. Each day take just a little less, and do not seize enough to be more than satisfied. And he who despises this, without such cause as is written above, has no portion in the inheritance of those who fast. If someone is ready in his will, but has not strength enough but struggles and is tested and yet is unable, or is brought low by endeavour or by sickness, he is not to abandon his hope, but nourish himself when he rises. And let him work at such things as he can, so that none of the brethren who do fast despise him or condemn him, and let them show in full the honour that is due to his capacity.

15. The fully ordered fast of the New Testament is free, and not based on compulsion. Everyone seeks according to his will. The fast of someone who is proud and boastful is rejected. Take for yourself a pattern which is distinct and secret. More blessed in the Lord's sight is the sinner who feels compunction, and the poor man who is humble and gives thanks, than a righteous man who restrains his passions and is healthy in is body and is inured to toil and yet is puffed up with pride and has expectation concerning himself. If you labour for yourself, and lay on your brother a poverty which is impossible to bear, why do you find fault and blame, and by your will become in pawn to evil? If an infirm man falls, *it is to his master that he falls, and to his master that he rises*[94]. His master takes pains to set him up, because he belongs to him as property. These are the necessities for a true fast, so that here below there is a hunger for the sake of our Lord here, and there above satisfaction from the table of the blessed, the one around which the apostles stand, with the prophets and the martyrs, and everyone in every generation who pleases the will of the creator.

16. Now the lord of the present times, the opponent of all good things and the adversary of all the virtuous, who is the ruler of principalities, the first to do evil and fall; made Adam sin at the beginning, and then fought with our Lord and was overthrown. He is to be revealed at the last with the *son of perdition*[95], as it is written. He is ready and prepared to do battle with all the mighty ones of the righteous in our race who appeared and triumphed. But he shudders and is fearful at the weapon of fasting, whenever it is forged by one of us, as a naked enemy is at a heavily armed soldier who confronts him. And until he tests and tries our strength with the sum total of the other virtues, he fears this weapon which from the outside is very arid, but which warms the endeavours of the soul wherever they are found. But just as first the body is constructed and completed with all its limbs, and then can be breathed into by the spirit which gives life, so, after the formation of bodily efforts, the soul can acknowledge itself by the hard endeavours of the spirit. Whoever has not acquired the efforts of the body cannot acquire the things which belong to the soul. The new penitent who sins in his body and is defiled, let him labour in the body and be purified, as is said in righteousness, '*an eye for an eye*[96]' and so on. Who is it that, without land, sows? And whoever repents in his soul and not in his body? Whoever labours prudently, will gain all the gifts of fasting by his fasting according to his strength. Blessed is he who fasts and hungers, and fasts for the righteousness of true life until the last breath of offering, for his is the well of eternal life. And these things love and humility bring to completeness.

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[94] **VIII.15** Rom. 14:4.
[95] **VIII.16** John 17:12; 2 Thess. 2:3.
[96] **VIII.16** Matt. 5:38. Cf Exod. 21:24; Lev. 24:20; Deut. 19:21.

IX

The ninth virtuous gift, which is the true ascetic life of our Lord's household, and about the large number of methods, secret and public, of those who came earlier as types of those who are later and steadfast.

1. The genuine fast of the New Testament requires the chief adornment of a good ascetic life: preservation from the pleasing and luxurious things which fatten up the body but impoverish the soul. Someone who fasts from evil follies ought to take precautions against them. In the first place, as by the uprooting of the tree of the passions, and then against their simple urgent demand which is unsuitable for ascetics' manner of life. Let that person use simple things and meagre food, and avoid rich foods from animals and animal products, and similarly bread which is excessively fine, and great variety in foods, even if they are appropriate for ascetics. If he has need of something rich, let him use oil from trees or prepared from vegetables. Also, for his refreshment let him use to drink something set apart in a small quantity. He is not to any extent to mingle the blood of the grape with the blood of his soul, lest blood destroy blood and bring the whole man to ruin. Those who in the Old Testament led a life of abstinence by vows or prophetic choice kept themselves, by way of self-discipline in accordance with the commandment of the law, from wine and strong drink, and from loaves made from fermented wheat and grape stones. They were preserved as ascetics by things which are visible in the body, growth of hair and nails; but they did not desire a common abstinence from hidden passions. Our Lord, however, compares those who practise that kind of righteousness because of pride in outside garb to *whitewashed sepulchres*[97]. '*Woe to you, scribes and Pharisees*[98], who practise righteousness in appearance and not in the heart. Purify first your hearts from defiled thoughts and contaminated passions. And next furbish your bodies with a garment of asceticism and outward righteousness. For what you held as your goal is this: the glory which comes *from men and not from God*[99]'. Our Lord declared this with many other things about the inner asceticism, which is purity from thought of hateful passions in the heart. In the company of the upright someone who willingly has evil in his soul is despised more than one who sins in his body by chance.

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[97] **IX.1** Matt. 23:27.

[98] **IX.1** Matt. 23:13. Cf vv 13-30.

2. The freely willed endeavour of asceticism is distinct and recognisable: our fathers were made perfect in it from the beginning until now. Some of them lived harsh lives in high mountains and remote deserts, and nourished themselves on herbs and roots and fruit from trees. They were deprived of elaborately prepared meat, and of any made-up dish, compounded from various things. Some held to a life away from the sight of men and the help of their brethren. Others were in mountains and deserts near an inhabited place, living together or separately according to the advantage afforded to themselves or the community. They completed their trials by an ascetic life made up of many virtues, each of them according to the choice of his will and the depth of his strength, growing through testing appropriate to his virtue.

3. The small asceticism, which is external, is this: that one should refrain from wine and meat. Now in this, too, there are many stages. One person eats bread and only salt, but on feast days different kinds of pottage or other things. Another takes in his nourishment each day only one thing, even when many kinds of things come to him, such as sour wine, salt and other meagre preparations suitable for the weak and which do not defile asceticism. Another takes something from each small portion in front of him, and gives thanks clearly for everything that is in it, with all the other gifts which he has in his transparent asceticism. These are revealed according to their virtue to anyone seeking them with all his heart and who in purity strives with his strength. Whatever an individual needs because of weakness or a sickness resulting from labour, he may have as nourishment for a short time, whatever it may be, to support the recovery of his body. Then he will not have to abandon the course of struggle in his efforts, and come to have need of many for his care or to be a burden to anyone, in that through weakness of body he needs to be served by him. This is a matter of practical necessity, and not a matter for a rule. Another person is sufficient to himself, and nothing is necessary for him: sometimes he is made righteous through endeavours, and sometimes he is preserved by the diseases which come from endeavours; he lacks knowledge commensurate with his endeavour. Whoever at first uses things for pleasure without the open necessity of illness, will afterwards stumble and be captured by their pleasurableness; he deserves judgement and will be tormented in it. It is better for us to have death which comes as the price of our struggle, than a simple life in slackness. '*Food for the stomach and the stomach for food were established; but God in his time will bring both to nothing*[100]'. He is found without food, and makes demand without stomach. There is nothing lacking from the ancient fullness of the new life which is in our Lord. All meat enters every living thing, so that the eater and the eaten are both trapped for a downfall and the destruction of life, more than by all snares of any kind.

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[99] **IX.1** Rom. 2:29.

4. With great luxury is great poverty, and a stinking name along with sinners. Someone who is enslaved to the passions of the stomach is captive to cowardly demons; and the demons who fight against efforts of the body are meaner than those who strive against the harsher endeavours of the spirit. Whoever goes around for the sake of his stomach, and in the passion of anger judges someone, is hostage to two demons: that of anger and that of greed. '*His God is his belly, and his glory shame*[101]' wherever you see a wise ascetic who goes out in a search to satisfy his stomach, or on its account carries on trade with someone, and then either takes offence or gives offence, unless he recognises the penalty of his deed and the promise of his asceticism, and turns back in his journey. If we are commanded to strive until death against other things, so that we may raise our soul in the virtue of our love as is right, how much more against the things of the stomach. The stomach of the soul which weariness and vexation grasp never rests. You see some who, for the sake of the pleasure or the misery of their stomach, are not permitted by their passions to gaze at or find pleasure in other virtues. The honourable they consider as common, and the simple and common as being perfect, because of their petty acceptance of the body.

5. Blessed is the ascetic, who in all things is watchful of himself, turning to the Lord who is the portion for himself and for all mankind, and not destroying his inheritance of truth because of praise or reproach. Watchfulness is even more appropriate for one who is young as well as a penitent, because from a little tinder a flame is kindled and it burns up many thickets. In the same way the fire of a wicked stomach, if you kindle it carelessly, quickly destroys a multitude of endeavours. All who are not bound by the love of stomach are free of numerous passions. Anyone who repents should put all his asceticism to the test without muddle, and have a taste of all of it. According to his capacity he should choose carefully one of its holy gifts, and complete his course of action with perseverance. When he makes this test, let him start with small things, in case he is mocked by demons and become a laughing-stock because of a fall. Beware of those who, because of their disturbed passions, preach a destructive perfection, and act presumptuously against affairs of the stomach. All the desires which destroy those who act upon them are born from them, and they are going to be avenged in a harsh judgement on them which is eternal. But those who put their asceticism into effect will receive pleasant things, for hope and love establish them in secure virtues and acts of repentance.

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[100] **IX.3** 1 Cor. 6:13.
[101] **IX.4** Phil. 3:19.

X

The tenth beloved gift, about voluntary poverty, which is a good mediator for those who are wise in their hope.

1. Voluntary poverty is the holy likeness by which participants in the mysteries of the new life of the household of our Lord may be recognised by the discerning. Attend carefully to her and to those who love her. Possess simple and modest garments, such as are not adorned or made brilliant with colours for decoration, which are suitable for your pattern of life, and have regard to your true purpose and manner of living. As far as you can, let there be one colour and pattern of garment for your clothing during the whole of your life lived in penitence. Let all your possessions be few, because of your moderation in everything, in order that there may be openness and frankness in all your outward behaviour, so that you can also instruct others. Give close attention to the fathers and teachers of integrity of your own time, with respect to all their precepts concerning an ascetic life. Do not turn away from their guidance, or alter your pattern of life from theirs, but mark out your own in imitation of them, following the commands of their admonitions.

2. Do not put on excessively flowing garments, nor ones which are tight-fitting or short, in case you disfigure the virtue of the poverty you chose. Instead, measure your outer garments against your ankles, and bind your loins with a leather belt or an ordinary belt of wool, because you are under obedience as a son and a disciple. Do not put a hood on your head or on your neck; if you need a veil, then wind a covering or a simple piece of cloth round your head, on the command or with the permission of your instructor. If you see the large number of garments which belong to many who are companions of your way of life, do not let your intention falter to make a change from your own, but retain your ordered way of life. It is also his whose own you are as son and heir. Do not long for what belongs to someone else, but proclaim the inheritance of your father, and keep the memorial of his fatherhood, his attire. Do not own a great number of outer garments, even if you are rash enough to break the rule of our voluntary poverty so as to have the two pairs which are necessary for summer and for winter on account of infirmity: that is enough, and especially if you are free from having the care of your kinsmen in our Lord.

3. Divine providence has shown to those who share in the new mystery the real dress of a monk in the instance of John the Baptist: reddish garments which take their own colour[102]. He even exalted such a kind as desirable and acceptable, if it were possible to get it everywhere for everyone who is an ascetic, engages in voluntary poverty, and lives according to a monastic pattern. The prophets and Nazirites[103] who were under the old mystery, and our Lord and even the Apostles, owned the very same impoverished clothing which renounces worldly things[104]. Those of older times did not distinguish what kind of colour it was which they saw in the monastic garb. Our Lord and the Apostles warned men and women, and they possessed necessities alone and yet *possessed all things*[105]. This is revealed to anyone who does not conceal his understanding by his passions, and to those whom our Lord loves with the continual memory of his commandments. You too must love them, and keep them.

4. You are not to acquire, even to the sandal-strap, anything that is carefully adorned and is not easy for you to obtain everywhere. You are not to exchange something for something else. Do not pay out brass for gold, nor common stones for rubies, but hold fast to your adornment in your soul before our Lord. Mean clothing is a wall of prudence, a weapon that lays low the foolish luxury of those who love ornament.

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[102] X.3 cf Matt. 3:4, also Mark 1:6.

[103] X.3 cf Amos 2:11, also Num. 6; Jud. 13; Luke 1:15. John is linked to the abstemious figures of the first covenant.

[104] X.3 cf Mark 6:9.

[105] X.3 2 Cor. 6:10, cf Matt. 6:25-32; Luke 12:22-31.

Watch carefully for the precious things of those of little worth, how much they are despised by the abstinent, and scorned by the wise. A foolish gift is placed beneath contempt by the wise, but sought out by fools and those of evil habits. A man does not take pleasure in those who love adornment. This evil passion has authority, especially with things of little worth. A lover of adornment has a struggle with himself, mocked by fools, scoffed and murmured at by evil, and by the wise and understanding found fault with and rebuked. And even if he is pious and humble, nevertheless he gives foolish and disabling suppositions about it to those who observe. However I have seen on every side that adornment and embellishment come from weakness of understanding and an evil desire. They belong to someone who does not see that true adornment is love of the living God. Now you who live in poverty and voluntary renunciation, love purity and a sense of due proportion in all your affairs, for the sake of what you need and not for your glory, for a modest subsistence for your body and the quiet endeavour of your soul. Do not labour for what fools set their gaze on, or the pompous show of the deranged.

5. Take care that your whole dwelling is ordered, and all your affairs, to meet necessity and not for splendour, but for the modest sustenance of your body. In your own person demonstrate that your adornment is in your soul, and not in possessions that are left behind. Your honour is interior, so that your virtue is your beauty. For John the Baptist, a man of great strength, and the chief of religious rulers, was killed[106] by Herod in those self-same clothes in which he appeared when he was preaching about our Lord in the desert. He had not meanwhile changed his garb or his life of voluntary renunciation or asceticism. There are some who say that he had the same ones from his youth, and that the growth of his body was matched by that of his garments. This is not difficult for our creator. In the same way all the fathers, heralds of the new world, renounced the form of the present world in their dress. Both by their words and habits of life, whether in the inhabited region or the desert, they drew a great number of the inhabitants of the world to the love of our Lord, and also, by their holy garments, to their honoured ways of life. They instructed many monasteries in the way of voluntary renunciation and an ascetic life, whether in the inhabited places or in the wilderness: men by their ordered life and women by their laws. And they gave us commands and admonished us in all their discourses about their ways of life, so that by the things seen in our garb and by our upright pattern of life we might give encouragement to those who profit only from what they see. Further, that by the things which are known by our ways of life and heard through our words, we might give comfort to those who in experience are close to us in discernment, so that they may live with us in our Lord. Let us give heed therefore to their way of voluntary renunciation, so that we may be with them sharers in the heavenly glory that they will wear in the great restoration of all things, in the complete recompense for all our endeavours. This comes in the gift of spiritual garments which are apportioned in glory to all those who love voluntary renunciation and all the virtues of self-restraint. Now love and faith make such persons strong.

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[106] **X.5** Matt. 14:10.

XI

The eleventh good gift, about modesty and gentleness.

1. The modesty which is fitting for ascetics is this: that a person recollects himself at all times in everything, and is quiet and peaceful whether in his calamity or in his prosperity, in his sickness and in his joy. He is not ruffled by his griefs, or disquieted by his trials, and not perturbed by the objects of his desire. When he walks, wherever it may be in inhabited places or the wilderness, he is not to be impudent in his gaze or vulgar in his walk, or wave his arms around or gaze at his clothing, or let his stare rove this way and that or behind him. And this applies too when he is standing up or sitting down, when he is ministering or praying, when silent or talking; when he is working at his craft, whether he is sitting with his brethren or alone, at labour or at table, and so on. But he should modestly look in front of himself. Many are the pains and losses that demons bring into the heart through this gateway of the gaze.

2. It is appropriate for a modest person not to conduct even his buying and selling, his acquisition and relinquishment, with a great number of words. He is not to make use of an oath to conclude any affair, but is to affirm his word by 'yes' or 'no[107]'. And once he says 'His business is to my tastes': if they give him more, he is not to accept; and if they take advantage of him he is neither to condemn or complain. And if possible a modest person takes delight in himself. Let him never waste time in a public place, or desire to see a public assembly. I am astonished, my brothers, how those ascetics who are in a shared dwelling and more especially those who are in a separate cell, go into public assemblies, and walk in public places and are recognised, and yet are neither fined nor rebuked. As a modest person you are not, by your own will, to stay out on business away from your dwelling or cell other than from great necessity. And if need call you to go out, make your companionship with those who belong to your own pattern of living.

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[107] **XI.2** cf Matt. 5:37.

3. Lay your anxiety always on one man, on someone who knows the advantage of his effort in our Lord. If in anything he is anxious about your contentment, then praise our Lord, and take upon yourself some testings, as much as you are able to bear. And if from ignorance or weakness he vexes you and makes you weary or spoils your actions, do not loathe him. But if, of his own will, he shows scorn and neglect, and is an adversary and slanderer of your way of life, and is rebuked but not receptive, and endured but not profitable, and is displeasing to you, excuse yourself from him with understanding and without offence. Do not exclude him entirely from your concerns, in case he is lost from your company completely, like one who is sick and because of his difficulty is scorned. Bear your servant in love, that the love of the lordship which is to be worshipped may carry you. For there are many servants and stewards who are commanded for us by the good governor of our lives, who are not intended for complete satisfaction, but for the hidden advantage which comes from heavenly distresses, and for the victories of patience and the exercise of patience. Therefore let us not despise anything that happens, and it will be found that the adversary of our gain is in our being perturbed.

4. In our peace let there be restfulness and humility, for this, this, is its virtue. Quiet frets no-one, and is fretted by no-one. As the reward of endeavour a man gains greater quiet from his labours. The mark of gentleness is that a person is reflective in all his way of thinking, is instructed and not contumacious; and that he is restrained in his voice and quiet in all his speech, whether making a request or giving a reply. Also that he is neither angry in his words nor sharp in jealousy, and is not fault-finding, showing others to be wrong, or condemnatory of whoever is not stamped with a love of our Lord and what belongs to him. There is no sign of domination in him, and he does not rejoice and excel in refutation. The rebuke that coerces is rejected by those who belong to virtuous righteousness; the kind which is without love and humility is done away with among those of the ascetic life.

5. Let the person who is gentle beware also of horrors, clamour, thunderings and lightning, and fearful portents in the open firmament, in the air and in the clouds according to Divine providence; and from earthquakes or news of marauders and brigands, and devastation and harrying and robbery. Let him not be perturbed or shaken like those who belong to the earth, but let him feel pity, like the angels, and let him seek his peace and quiet with that which is within. Let him not change his home and flee from his dwelling like a flighty person or one easily overcome, because of hunger and pestilence or the senseless jealousy and grudge of evil men. Let him be steadfast in the face of all the night-time dread which comes from demons, and the senseless disturbances of the day which come from dissipation and confrontation by corrupt men, such as possess an inquisitive heart and a treacherous tongue, and love controversies, quarrel and slander. They are those whose mind is perverted far from a love of truth, and in their opinions they diverge from a good conscience. But as for you, do not be contrary or disputatious, other than against the evil of your heart and the poor condition of your way of life, lest carelessness overcome you in accordance with the enemy's hopefulness. But in accordance with the will of him who crowns you, stand up and fight: death is vanquished by life, and evil is destroyed by good. Blessed is the person who is quiet and gentle; but woe to anyone who is disquieted and in tumult. All mock him and find fault, and the demons torment him and shake him violently. Anyone who plots that he be called blameless is perpetually in tribulation, and his blemishes are revealed and are many. But he who struggles to be worthy to stand and fight dwells continually at rest., covers his offences and is made pure. Let us gain peaceableness and modesty, beloved, so that quiet may increase, and praises, on earth; and in heaven fulfill the splendours of rejoicings. Among the wise it is honoured; among fools it is feared; and among the true it is beloved. Let us order our souls, beloved, that the king may enter our private chamber. 'On whom do I look, and bear in mind, but on the meek and lowly of spirit, who removes himself from evil, and fears my word, and loves my name with affection and fear.'[108] And such as these, love and earnest care bring to perfection.

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[108] **XI.5** cf Is. 66:2.

XII

The twelfth gift, which is about ordered calm and a warning about distraction and noisiness and guardianship of the tongue, and about gain and loss and despair.

1. Great is the gift of calm to a person who truly loves it. Right calm is this: that a man refrains from speech with anyone; gives heed to himself alone; converses with himself in his trials, and that he should condemn and continually fight his passions that oppose him. If he has any hateful failing or wicked sins, let him have compunction and repent, through having a pause from them, and a passion that confronts them. If, according to the will of him who gives victory, he acquires a gracious way of life through his perpetual and pure endeavours, then let him keep watch and more and more keep on guard by day and by night. He is not to be negligent, because he does not know *at what time the thief comes*[109]. He is to take heed over his own person, so that he is not robbed by his passions and his understanding be blinded to the prospect and direction of his journey. From our passions the demons carry off an abundant wickedness for their own nature, in order to prevail over us, take us captive, and cast us away from the whole of life.

2. Foolish souls are quickly stolen for things that are wicked by things that are good in outward appearance. The first trick of the deceiver is that a man loosens his grip on the counsel of the wise because of his own opinion, and leaves off his careful watchfulness on the pattern of life. Then passions rise up inside him, and demons from outside. They fall suddenly on him and destroy his virtues, and they tear the man apart just like Adam in Paradise[110]. A person may welcome harsh endeavours, out of an evil expectation based on a love of praise and other passions; yet when he finds what he is looking for, he becomes satisfied with his efforts, abandons his endeavour and ceases from his toil, because there are many who praise him as he desires. Another, out of love for ascetics, becomes slave to a multitude of distractions, and what he acquired or set aside or allowed to have authority over him compassed his destruction. Alternatively, although desiring lofty things, he falls into pleasures, or is seized by love of praise, or falls by faintheartedness and instability. These are persons far removed from virtue and the serenity of quietness, and they exchange life and truth for deceit.

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[109] **XII.1** Matt. 24:43.
[110] **XII.2** cf Gen. 3:6.

3. Others, in a foolish passionate impetuosity, are addicted to a love of general excess; they choose to have excess with women, just as with men, and are permitted in exercising their freedom to have excess according to their own will. From blind custom they acquire regular intercourse with the women, until they become drunk with own their passions. Though they are rebuked by God, secretly in their conscience and publicly by means of the majority, they do not wish to know. So they are abandoned by integrity until they are ashamed of the idols they desired, and of the hidden things they chose. There are many who seek these and things like them even by means of prayer.

4. Our kind Father, however, is rich in his mercy, and extends to us our requests even if they are unwise, lest the power of prayer is proved false, and so they will be a proper encouragement for us. So, then, even if we seek things which are to come, we are not discouraged and become once again without excuse. For if we seek with assiduous endeavours of prayer things which are profitable for a short time in an earthly way, how much more necessary is it that we should seek with still more endeavours the pleasures which give an increase of eternal joy. This is much harder in its demand that in the guise of the former we gather the latter, for we are required as strangers to this world to undertake a multitude of endeavours of self-denial. First of all, we seek out the enjoyments that are to come, which our Lord taught about, and which never deceive, so that we strive unhesitatingly for their sake in our Lord's narrow path. Then, so that we might have free and unashamed access to our coming delight, promised to those who are diligent, many struggles are required of us, in contrast to an to honest quietude. Our enemies continually lie in ambush for our destruction. They watch out for a moment of carelessness, or a place for a fall; and when they have attacked in accordance with their expectation they pursue us and lead us to the place of their inheritance, Gehenna.

5. Now this concern, for himself or for many, that a man should bear with respect to the nourishment of the body for the gain of the spirit: the matter is not one of chance but of what is given him by the Spirit as a holy word about the nourishments and gains which are common to all as well for himself. Therefore I advise, and require from a prudent brother who loves his soul in our Lord, that he does not by his own will undertake care for anyone, if possible not even that of himself, and that he beware of any distraction outside his dwelling or his cell. Otherwise bands of robbers or brigands will fall upon him in the way, and they will enter the dwelling of his soul, and plunder the virtuous riches of the calm parts of his body. So, by mingling words and deeds that belong to the foolish and wicked, they release his subdued passions to childish customs. Let him beware of loose talk of the tongue, for that is the key to the parts of his body and the keeper of his patterns of thought. When it is unbound and released indiscriminately, a person's madness and foolish behaviour are nourished by it, and he is to be despised and hated. When, however, it is restrained and bridled and kept in order, and its speaking disciplined and kept brief, wisdom is honoured and loved by it.

6. For the heart of a fool is in his tongue, and spues out and utters without preparation; but the tongue of a wise man is in his heart, and takes thought, and considers and is prepared. If required it makes utterance; and if not, keeps what is its own within itself. The womb of speech is a discerning heart. The opinion of a fool is like his belly. You sow every kind of pleasant wisdom in the ear of a fool, and reap the contrary from his mouth, and even from his heart. If wisdom is honoured even when hidden, and loved when it is set in order in silence, how much more are foolishness and stupidity a disease when fully laid open. Everyone takes delight in the love of silence, and it is honoured and revered above all. It makes a wise man gain honours and advantages, and the foolish man it delivers from deceit and shame and reproach.

7. If there is someone in a dwelling or a cell who wishes to give rest to his soul in the haven of silence and quiet, it is necessary that he speaks and goes around with these two weapons. When he is in need of, or worried about, a saying or some other thing; or he is questioned or pressed, and gains or gives gain through his word or his actions: even this is to be done prudently in moderation. He is to guard his tongue and the secret of his heart vigilantly from everyone, and especially from the demons, lest he brings warfare upon his soul. Let your friends be many, but the sharer of your secrets be one out of a thousand. Reveal your passions and your thoughts only to those who have the burden of your care and anxiety. Evil is the tongue which is hasty and wily, and it is well hated. Beware of it, lest it destroy you. How can someone who is unfaithful to the mystery of himself guard the mystery which is yours? Take heed of your tongue, lest you speak just as it comes; and flee from someone who speaks much and without profit. Someone may be the slave of activities, and be taken with concern for many, like a teacher or disciple in his work, and may even love silence and greatly love quiet in his mind, yet does not have authority over himself to grasp and order the conduct of his life according to his will. This is because he is the servant of many, and the thinker for many, and the rush of activity drives him and draws him into confusion. So he is reviled and held in light esteem, and is despised in his struggle. He is assiduous for the sake of inner peacefulness and silence, so it is less necessary that he be rebuked in order to make him stand firm in his ministry. This is so even if he annoys and irritates a man by his words or his deeds, because in them he errs unintentionally. For the sake of love it is necessary that he is supported from within and held in honour, in order that he may speak to a small extent and master his actions, and so perform great things; for this belongs only to a few even among the wise. Someone who loves silence, and is circumscribed by care of another, and yet does not guard his tongue from speaking, nor all the parts of his body from distraction and disturbance is without excuse among the companions of integrity. Whoever disregards his tongue, and without necessity or permission from above, reveals his virtue of his own will, is mocked by demons and ridiculed by the wicked.

8. It is our Lord's will for those who lodge with him that, for the sake of the honour of our way of life and the profit of those who see us, we should keep our virtue and our hatefulness for our own knowledge. And according to the custom that what is ancient has a natural authority over us and demands its right, let us make some small endeavour and accustom our tongue to silence, and the rest of our limbs to being bridled by their own properties. If we do not restrain our speaking and the restlessness of our body, how can we guard our heart against the restless turmoil of our thought, which is contrary to that quiet and peaceable knowledge from which prayer takes its birth, and to the spiritual endeavour which is in our Lord? Perhaps someone has this disease which attacks rest, or this infirmity of restless wandering from place, or has uncontrollable thoughts and sits loosely to dissipation, yet has no care to be on guard or strive to be healed, wishing to acquire silence in name only. His labour is in vain and his endeavour insecure even if he does labour, because through the wandering and disease of his tongue he dissipates and destroys every good thing which he collects by his effort, and at the end utter destruction takes him by surprise.

9. Many run after silence, but there are few who summon it: only those who love and serve it wisely. It is very easy to live in the deserts and mountains and hermits' cells and caves, but this is what is required: that a person live with God, whose dwelling is wherever there is peace and calm. The tongue is a small member but arrogant; by it all evils are summed up, and by it we scatter all good things, if it have mastery over us. Blessed be he whose mouth never throws him into confusion or who has never plotted with his tongue. Someone deceitful and someone garrulous will not endure on earth; as for a wicked person, his wickedness will hunt him to destruction.

10. Many go down to the sea, but few find treasures or have contentment from its wealth, for often merchants are drowned, and perish there together with their purses and their effort. Even so, they do not despair of their gain through their skill, but take pains, make journeys and toil. God, who sees their endurance and their strivings, responds and gives to them in proportion to their expectation. So too with you, brother. If you desire to engage in trade for spiritual wealth on the sea of quietude, be careful about what is needed to support it. Acquire in a time of calm those things which are necessary for your sustenance, and do not reduce their number in case you run short, or add to them in case you are drowned.

11. A cell is a place full of awe and fear. Everyone who enters expects to see new things in it: 'See, do not linger with your old things that are worn out', as if those who gaze at you are observing a watchman so that they may hear from you the salvation for their lives. If you have a word. and have confidence to give it, speak to your companion; and if not, honour your way of life and its virtue, which is silence, and there is more profit for the one who looks to you when he does not have a taste of you through your word. If he does not gain completeness of healing, silence is an easy yoke; and blessed is he who receives it in love. Do not begin if you lack the capacity, I beg you. But if you do begin, do not turn back. Endure its disadvantages so that you may possess its good things. See with whom your struggle is. The demons instruct the inhabited world by all kinds of different artifice, and subdue it and leave lesser ones in it for a guard. The mighty ones run in their ranks to the churches and monasteries in order to destroy our ways of life and disfigure our faith. Some of the most distinguished of the middle and first ranks, receiving help from other bands, went out into the wilderness of the mountains to impede the brave messengers of the church by their deceitful stratagems. Beware of them; for they lie in wait around your cell, and conceal themselves in the places of your endeavours. If you have not learned from experience, you will not grasp it by chance. Do not doubt or scorn them. Yes, be assertive, be strong, and do not be obdurate. There are demons, and they are preparing for contests; lowly ones against the weak, and mighty ones against powerful. But the Lord is at hand for he delivers the broken in heart and the humble of spirit[111].

[111] **XII.11** cf Psalm 51:17.

Break your heart, and in purity humble your spirit; and cry out an appeal to your Lord for your deliverance. If, whether you are asleep or awake, the demons disquiet you, do not be agitated or affrighted or overcome. But if the wickedness of your heart reaches as far as your mouth, be afraid, for they have a firm hold within you.

12. If you are a leader, learn the ordering of your life from leaders. So far as you have competence for yourself in your knowledge, do not let your passions lead you astray with the demons. If, however, you are at peace in your dwelling, conduct yourself according to the custom of your dwelling, following the rule of those who dwell in it in silence. If, though, you wish to make a move from a dwelling or a cell by the commandment and with the permission of your guide, make provision for your departure and its affairs, even if it was built and furnished for you. This is the way of life and order for religious of integrity. Our fathers who taught us also gave us spiritual birth to eternal life; if we keep their customs we too shall inherit their rewards and their riches. For we did not bring into the world any of the things that are corruptible, and it is known we have no power to take anything out of it. *But now is our salvation closer to us than when we believed*[112]. Faith is stamped by deed, and so it is confirmed. Action is the first principle of faith, so that we may desist from all that impedes us and makes us abandon our race towards the life that leads to our life in the Messiah. Let us be diligent in the struggle for quietude, that by it there may be preserved the perfect rest that is in life eternal. And the defender of these things is love.

XIII

The thirteenth perfect gift, which is about voluntary poverty, and what is ground for fear[113]*, and about the order of our life of penitence.*

1. Now true voluntary poverty is mingled with all the virtues, and is especially increased by silence. Its foremost principle is that a man engage in continual meditation on the things that are to come, drawing his mind from the depth of earthly things to the height of the heavenly and spiritually giving heed to the blessed life which has neither anxiety nor travail. He considers, too, the holy habitations which are filled with all delights, to which are invited all who endeavour in virtue. He is also to live in a balanced way with the bare necessity of bodily things, and to hold himself back in a watchful way from mingling with and having wide contact with any and everyone. Also, he is to be seen in a consistent pattern of life in every aspect of his conduct, his habits of mind and his actions. In such a way he accomplishes things which are pleasing to God and of profit for himself, which stimulate observers to emulation, and which build up his manner of living in his dwelling.

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[112] **XII.12** Rom. 13:11.

[113] **XIII heading**. This is an emendation of pointing: 'Ground for fear' is preferable to 'turban', and consistent with paragraphs 3-5.

2. He is not then made to vacillate or totter by many opinions through an inadvisable intimacy with a great many, after the fashion of ascetics who follow their own desire. Rather, he is to establish a virtuous life according to the purpose of his fathers and the pattern he received from them by choice of his own will. He is to be faithful in all his bodily endeavours, as one who sees with eagerness the crown of his endeavour and still does not neglect his course. He is to endure the burden of his soul and the anxiety of his fight, lest he faint in his struggle and be conquered, deprived of his honour and stripped of his enduring wealth collected through endeavours and sweat. He continually takes to his heart grief and distress about his sins as long for as he is not cleansed from them. At the same time he sets before his eyes the harsh time and the fixed time and the fearful and bitter day in which there is a just recompense exacted from those who have sinned but not repented, and who are defiled by wickedness and wrong or one of the categories of sinfulness.

3. Burdens that are distant are despised by fools, and it is hard for their evil heart to believe that there is a judgement and a judge, torment and delights, and a perfect life of integrity. The prophets cry out and the apostles proclaim, our Lord persuades and assures, coaxing by promise and restraining by threats. There are encouragements: '*Blessed are those who mourn*[114] in an offering for their sins and for the error of the world, for theirs is the comfort of the kingdom of heaven. Blessed are those who are like me in poverty, for theirs is the true wealth of good things to come. *Blessed are those who hunger and thirst for righteousness*[115] by their clear understanding and their upright deeds, for they will be satisfied with good things that are mine'. Also sayings to cause fear: '*Woe to you who are rich*[116] with wealth gained by wrong and by lawless desires, who in your pleasures of the present have taken the consolation which was yours but yet to come. Woe to you who are filled, being aflame with desires that are unrighteous, for a state of hunger will come upon you in the life to come, and a breaking of your stubborn heart, and you will forever be in want. Woe to you who mock the righteous who hold fast to the truth and who proclaim righteousness all through the life of their affliction: for this you will weep and mourn for ever and ever. Woe to us whose heart is hardened by our sins, and not made soft either by the salve of encouragements which are not proved false, or by the fire of the sayings which cause terror which are shown not to lie'.

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[114] **XIII.3** Matt. 5: 4.
[115] **XIII.3** Matt. 5:6.
[116] **XIII.3** Luke 6:24.

4. However, we weep bitterly at any losses or damage that befall us or our neighbours in the here and now. Indeed, if we are held in contempt by any one, or belittled or blamed, or rebuked about our hateful acts, we are on fire with rage, or are kindled to flame by adversity and anger. But we are not passionate about our punishment which, as it is written, is going to come upon us as recompense for our deeds. For the anger of God and everything else are revealed to those who hold to the truth only in appearance. That one keeps from evil is not enough for perfection of life, but it does preserve us from the requital of wicked things. For if we do not in our endeavours through our naked will pursue good things so far as our strength allows, it cannot be that we become inheritors of good things.

5. The grief that is in Gehenna is fearful and full of every kind of shame and regret. For those who merit it, it is forever comfortless. *Now is the acceptable time*[117]. Let us grieve for a time my brothers, before our reproach is revealed or our disgrace is apparent to our colleagues. The true penitent is honoured and loved by those who love what is honest, and is always to be desired. But for those who are evil in their habits he is to be feared and has authority. Whether for the honour which is here and now, or for the pleasantness which is above, it is necessary that we suffer for our wickednesses and that we acquire penitence. Let us not delay until we have space for our compunction and time for our repentance. Until we have consolation for our grieving let us remember the echo of the voice of him who is our judge: '*Seek and you will find; knock and it will be opened to you*[118]'. After his voice there is then no voice which says 'Forgive me,' because there is no wailing 'Forgive us.' Let us learn from the episode of the man who was rich and Lazarus[119] which our Lord spoke, 'There is less joy for the one who finds mercy by goodness, than for the one who is rightly pardoned[120]'. Let anyone who is penitent be familiar with these things. If in the acuteness of his repentance he sees a sign revealed in his loss; or there are signs and wonders by means of it, let him not cease from his endeavour like David[121]. Otherwise he will know that he has not been delivered from a life of following inclinations, terror of passions and fear of demons, or from the constraint of change and death and destruction. And as long as he has not been removed from these and continues in a day-to-day life, he is to be a penitent every day.

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[117] **XIII.5** 2 Cor. 6:2.

[118] **XIII.5** Matt. 7:7.

[119] **XIII.5** cf Luke 16:19-31.

6. When you have risen from your fall, you realise that you did not fall from somewhere you knew. Do not promise and boast, I beg of you. The consolation of the penitent is blessed because it is unchanging in the life that has no end. The penitent who is upright does not bring an end to his grieving until he returns to the dust and wastes away in the curse of his father Adam. But he turns and is renewed by the blessings of our life-giver, and receives from him consolation for his weeping. But that he should be consoled and be made glad here below is assuredly not for him. There is not among mortals, my brothers, a just person made perfect, or someone pure brought to perfection without blemish. Our consolation is high above the earth, and is in heaven, my brothers; and what we acquire here is an image or a likeness, and not the true substance. If it were our sole consolation, so that there were no other expectation in our hope, those of us who grieve and repent would be more miserable than all[122]. No one repents without grieving; and whoever does not mourn does not repent. An offender who does not mourn is not able truly to receive mercy, not even among us mortals, for we all depend upon mercy.

7. This is the custom of one who repents. Compunction. Brokenness of heart. Sorrow of countenance. A humble appearance. Contempt for all passions. Someone who is taken hostage or captive, or who is sold to the passions of sin and death returns home and, with earnest care, reach his life's wealth only when he is freed from them. He is like an exile who loses his home and the glory of his freedom until he returns and is made free, flourishes in his restored reputation and is comforted. It is not necessary that someone who throws away his grief should be comforted in this life which is now current and then ends. Whoever loves mourning and subjection to our Lord inherits life on high in a great place of joys,

[120] **XIII.5** cf Luke 15:7,10.
[121] **XIII.5** cf 2 Sam. 11; 2 Sam. 24.
[122] **XIII.6** cf 1 Cor. 15:19.

with all those who are truly free, those who are worthy to inherit the Messiah's praise. If we mourn for the little death of those close to us, how much more is it right that we should mourn the death of our souls. I make an earnest request of those who repent, that they do not expect to be comforted in this life of vanity.

8. The great death is this: our separation from the good life which is in God. Let ascetics who are in our Lord always be attentive to this gift of perpetual penitence: let it always be within them, and whenever it is right, externally on their faces. This now is the gift of life: it pardons sins that are past, and guards from new offences. Someone who is penitent is prudent, and builds in his heart a throne of redemption. He sees above him the fearful judge, he who requites all men according to their deeds. He writes down his faults, all of them every day, on the tablet of his understanding, and it is his accuser. First, he writes himself down as deserving of Gehenna, and so is tormented and disquieted and pleads for mercy, prostrating himself before him in his mind, until he draws him to the love that is over him. Whoever at all times keeps a hold on his way of thinking, and whose heart and endeavours do not lead him astray or search for external honour, at all times clings fast to the side of the Messiah in his passion in his love or in his tears. A weak person is accepted by his grace and embraced, because his love is greater than our request with all our endeavours. The more that a mourner is steadfast in these things, the more are his trials here below, until he is cleansed and established in what belongs to him. If joy and peace meet him in the evening, let him ponder that in the morning torments and grief will confront him, and let him expect this every day. And it is found by the industrious through experience that this is appointed by the one who oversees us. Its advantage is known by those who are true to be one which does not belong to the flesh. A permanent remembrance of the mercy of God is renewed in the grieving heart.

9. Blessed is the man who does not give up and does not become weary in his trials. Whenever we wish to urge ourselves in mourning and humility and endeavour, as is necessary for our way of life, nothing that comes from evil or is wearisome from outside vexes us. But if in our will we covet peace and honour and consolation, and they come beside us and yield us their fragrance and we are captivated by them, then at once trials pour in from outside by the dispensation of him who loves our life. No oppression comes by chance to a man without permission from above. Let us love the slight mourning here below, that we may be removed from the greater that is to come upon those who rejoice unnaturally in a wicked or foolish manner. Let us grasp the place and the wealth of mourning so that we may be companions and fellows in the joy of the Messiah, together with our holy fathers and the upright who triumphed by it, and who struggled and received crowns for the sake of his love. Now the builder of this is love. Praise to its source, who is our Lord, for ever and ever. Amen.

XIV

The fourteenth holy gift, about the goodness and kindness of God, and how it is necessary to become like him. Also about repayment and thanksgiving, and what the chief kind of compassion is, also the second and the third.

1. The world was brought to birth and comes to exist by goodness, and grows to perfection by compassion. A mother in labour is a wonder, and her giving suck is marvel. Praise to the good womb that gave birth to this pair. Who can tell the story of goodness, for she is higher than all lordship, and holds sway over all? Who has the capacity to sum up compassion, the sustainer of all that is made, and who without any request or compulsion is tender to all who offend? Who has any ability to praise him who from nothing made everything? What return can the creation give to its creator, or the thing formed to the one who formed it, not even praise? What is your strength or your knowledge, O man? Can you possibly understand even the things which are visible or are in yourself? What is the drink or food of creation? Or from how many colours or varieties of substances or species is it compounded? Or what is the length and breadth of the earth or the height of the heaven? Or the dimension of the luminaries and the numbering of the stars? And so on for all the things that are on earth in the face of the firmament. Or perhaps you are wise enough about yourself: explain to me what your measurement is, and your weight, and the number of your bones and sinews and veins and each hair of your head. Stay where you are, frail one, and wonder at yourself, and praise your creator, and know and understand, that it is not in us to make a return or to give thanks for what we have received.

2. Restitution is this: that a man should take a denarius, and return it to his creditor as payment of a sum due, or something like a denarius or its equivalent in value. But thanksgiving is this: that a person should know or acknowledge what he has received from the giver, 'I received so much'. We have received created order and created being: how can we be sufficient to make a return? That would be as if we should create the one who created us. We would be then able to make recompense and thanksgiving, if only we were able to do just as it has been done for us, and so know exactly what we had received.

3. So then it has been revealed that we have not the capacity even to give thanks for the surface of things, for the goodness of God is bottomless. Who is capable of imitating it, or to speak of it? As the characteristics of an image constructed from something in the name of a human being are different from those of a human being, we thereby acquire an analogy. That is, of the characteristics which belong to us in comparison with those which belong to our creator who is an exemplar for us, whom his goodness called his image and his likeness[123]. For he, by what is his, and from what is his, made all good things, without urging, without compulsion or necessity. We then, who are who we are from him and from what belongs to him, make in ourselves as it were intermediaries by means of one another. This is something called good, for the honour of his image, so that it may be separated off and more than the rest of creation be governed by what is his, so that we may be good and merciful in his likeness.

4. The first virtue of such persons is that which belongs to those who acknowledge your acts of goodness and their ingratitude. Pour out your help according to your strength in the likeness of your exemplar, he who *makes the sun rise on the good*[124] that they may receive their benefits in thanksgiving, and who does not withhold it from the evil, even if by it they multiply their wickednesses. And also he makes his rain pour down equally on them both. This mercifulness made the prophet astonished and he wondered as he said '*Righteous are you O Lord with whom I plead.* But I am bold, in that I learn *why the way of the wicked prospers and all their deceits flourish*[125]. As for them your good remembrance is not in them, nor do they acknowledge that you exist'. But the kind Lord convinced him when he said '*When you run against the footsoldiers and they keep pace with you; how will you compete with* those who ride on *horses*[126]? Consider then the things that are set beneath your knowledge so that they can be understood and known. They are made subject to enquiry and yielding to research, and are given to your rule and regulated by your ordering. Even then, because of your smallness and their number you are not able easily to bring them to your understanding. How then can you be bold and strive to understand and know the secret mysteries of the concealed Godhead? The blessed apostle was struck in his soul by this wonder and was overcome. He cried out and confessed: 'O the great depth that cannot be searched out, and the concealed wealth that cannot be contained, and the wisdom that cannot be surpassed, and the perfect understanding of God whose governance man cannot comprehend, and the deeds of the ordering of his goodness which cannot be searched out[127]'.

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[123] **XIV.3** cf Gen. 1:26.
[124] **XIV.4** cf Matt. 5:45.
[125] **XIV.4** Jer. 12:1.
[126] **XIV.4** Jer. 12:5.

5. Truly, brethren, if rational understanding fixes its gaze limpidly on these aspects of our creator, the majority of methods and thoughts fail and are reduced to silence. It is bound and captive in the same way as Paul by a single thought of wonder in which men and angels and saints are in the resurrection from the dead[128]. Ascend for a little and be raised up and consider the goodness and the mercies which are above, which grasp the worlds and provide for created things. Consider first the upright and the good: whether the kind of thanksgiving they offer him is the equal of his gift. It is found to be as nothing if compared with his goodness. Again, gaze at the wickedness and sins of demons and of men which have been from the beginning and continue until the end. In their exercise of freedom they separated themselves for sins against each other and wickedness against God, in evil transgression outside nature and scripture. So while all these actions were revealed to him before they came to be, he brought them when they did come to be, and he multiplied good things with honours; he gave them each the nature that was appropriate for it. It was an easy thing and permissible for him not to make them, or after making his generosity known to them in their origin, to make his righteous judgement spring upon them in a sudden destruction in consequence of their evil deeds. Yet without any necessity he forgave them out of his goodness, and did not deprive them of the good things of his gifts, in case it was considered that he was unfamiliar with them before he made them. For the sake of their freedom's honour he did not completely restrict the way of their wickedness, lest they be found yoked and in bondage like animals and the rest. For that would be to set a boundary to restrain evil so that they would not do evil, and also to hinder the good so that they would not do good. Nor is it right that there should be in one nature two natures in opposition. If they were restricted in this way, there would be no recognition of the nature of the freedom of rational natures.

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[127] **XIV.4** cf Rom. 11.33.

[128] **XIV.4** cf 1 Cor. 15.

6. When the rational creation darkens its aspect and turns away from the love of its creator and from mutual love, demons and men fall into and are destroyed by all kinds of evil and sin. But there are also those in whom is revealed his will, that is in persons of integrity and the righteous, who like a cluster of grapes in a vineyard are blackened on their branches in the middle of the years' course. Our freewill is found to disquiet itself vehemently, because sin vexes righteousness, and righteousness denounces sin. So then the creator testifies to our nature, in a double knowledge[129] of his written commands by the hand of Moses and he educates us by them. He also came down to be with us in his love, and made this perfect with a complete knowledge of the Trinity. The life-giving commands of his beloved son Jesus the Messiah[130], through whom he spoke to us, laid down definitively the bounds of every kind of knowledge in all kinds of wisdom. But as for ourselves, we are not here made perfect with respect to our life and our time: we are preparing for his glory and his praise. Unless, however, we are seen to be acting unjustly the whole time it is rightly required that every single one of us, in proportion to his strength and knowledge, makes return for what we have received. For it is by his goodness that we live, and we are made righteous by the kindness so freely given. His likeness, God calls us, brethren, and his image. He gave us strength according to our nature so that we might become like him, by grace and by mercy, and by every kind of mark of virtue. Let us then be merciful according to his command, so that his mercies may be upon us according to his promise.

7. The second kind of compassion is this: that a man should forgive all the offences and wickednesses done to him by anyone, transparently, without a grudge in the heart. This obtains when his vengeance is not required, and especially when the evil-doer repents. He is not to despise the repentance of the transgressor, even if he sin seven times in one day, being thrown down into his transgression through his weakness, and then without mockery repents and genuinely seeks forgiveness. It is not right to forbid him, unless we deliberately want to bar the gate of mercy against our own request, and mindlessly despise the echo of the life-giving voice. This taught us that generosity is wise in its hope, and that should it happen even within the context of seventy times a day[131], we should forgive the offender who says 'Forgive me'. For he said 'If you do not forgive each other in purity, neither will your father forgive you[132]'.

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[129] **XIV.6** cf Exod. 31:18, 34:27.

[130] **XIV.5** cf Matt. 5:1-6.19, 22:37-40; John 13:34; 15:12.

[131] **XIV.7** cf Matt. 18:21

8. The third kind. A man should be sorrowful and grieve over all sinners and those who go astray, just as he would over his brethren who are despoiled, taken captive and afflicted; and let his will be prepared for their rescue. And fourthly, that he should have pity on anyone who is oppressed and torn in body or in soul, in any kind of affliction, and should not turn away from any kind of disease at all, whether it is foul or hateful, loathsome or difficult. For he is our brother by nature, and the image of our creator. And perhaps he is more righteous than we are, and for the purification of his small sins is left to be punished by the shame of sickness or sins.

9. Next, with respect to the testing of those who wish to increase in love and mercy, it is said that compassion does not flood over strict justice in the case of someone who does not show compassion commensurate with his strength and his knowledge towards his fellow beings. That is, if he is able to do so in acts or word or thought, as if from his own will, he will not hold back pity for the afflicted, and will know that he perfectly bears the goodness which represents atonement. A prudent man is also like this: he sees how he would wish it to be to him from those who see him, were his companion's affliction his. The root of all these things is the will. *And if the root is holy, so also are the branches*[133]. Compassion is as acceptable to our Lord in thought or word, as it is in deeds: were it otherwise a man would not have the capability.

10. Trade in mercy is important for someone who loves it. And this the sacred word of our Lord demonstrates: '*The kingdom of heaven is like* a person, or *a king*[134], or householder *who wishes to receive an accounting from his servants'*. He ordered one who owed a thousand talents to approach him. By a small amount he did not have enough: just like us. He demanded it, but he *was not able to pay. And his Lord commanded that he be sold, he and his wife and children, and all that he had,* and he repay. So then he besought his Lord and said '*My Lord: be patient with me, and I will repay you'*. His Lord then, because of his goodness and compassion, released him from his calamity. And though the debt was great, he forgave him on account of his small promise. The king is our Lord, God. And all his deeds are reasonable. Here he speaks of men, and shows that they are rightly expected to pay the tribute of their debt to him: yet even if there is no defect in their desire, they have not enough for repayment. He hints, however, at the greatness of his compassion, that in this way he forgives complete debts in his goodness, for the sake of only a promise of repentance. After this, what does he say about the one on whom he had compassion? Namely that *he went out, and found one of his fellow servants who owed him a hundred denarii, and he seized him and throttled him and said: 'Give me what you owe me*[135]'. This is the recompense that we harshly require of our neighbours when they are brought before us in transgression, and we look for an opportunity against them for their mortification. Set down, if you now calculate, a thousand talents against a hundred denarii, on the basis of what happened between the two of them you will know and see how important a thing it is for our Lord. He said that *their fellow-servants who saw this were displeased, and went and told their Lord what had happened*[136]. The holy angels and human beings who excel in virtue are displeased whenever they see us in the presumptuousness of wickedness and sins, or acting savagely with one another. They are strongly moved against us and look for the ending of our wicked deeds, or our being advantaged by instruction, or our being forgiven by suffering.

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[132] **XIV.6** cf Matt. 6:14.

[133] **XIV.9** Rom.11:16.

[134] **XIV.9** Matt. 18:23-29.

11. Then our Lord goes on to make known that he especially urges the punishment of the headstrong. How? His lord calls that servant accursed, and rebukes him strongly when he says '*Evil servant, I forgave you the whole debt when you asked me. Is it not fitting that you also should have pity on your fellow-servant, just as I had pity on you?' And his lord was angry and handed him over to the tormentors until he repaid*[137] exactly what he owed, and should also, through the judgement that he brought on himself by the demand made on his neighbour, recognise his cruelty. You see how someone is forgiven because he forgives; but because he harshly demanded small things of his companion large things were demanded of him: ten thousand talents for the sake of a hundred denarii. Our Lord expounded the meaning of this parable when he said: '*This is how your father in heaven will treat you, if you do not forgive from your heart each one his brother his offence*[138]'. It is a great and well-found remedy that if we forgive small things we are forgiven great, and that when we are merciful to the needy there is mercy for ourselves in the heavenly places. Always and in everything let us be forgiving, so that there is always forgiveness for our sin of whatever kind. Let us always be compassionate to every one, so that we may always have confidence to receive mercy for our needs, and a response to our requests. Whenever you want something of God's riches for yourself, act for your neighbour according to your strength, and see, you have bought the great help of God for the price of the little that you have done for your neighbour. Blessed are you if you do these things as a debtor and not as a creditor.

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[135] **XIV.9** Matt. 18:28.
[136] **XIV.9** Matt. 18:31.
[137] **XIV.11** Matt. 18:32-34.
[138] **XIV.11** Matt. 18.35.

12. *For what a man sows that does he reap*[139]. The quality of the seed is that of his life, and the goodness of its earth is the purity of his soul. These factors are an advantage to every nature, but they are especially required for those who perfect them. These are they who grasp on earth the glorious inheritance of our Lord the Messiah, clothe themselves with his holy likeness and his garment of poverty, welcome an ascetic life in his name, and summon their souls to scorn and afflictions because of his admirable promises. What we do is equally virtuous for all, so long as we do not draw a distinction between the good and the evil, if they have the same need of us. Further, it is appropriate that we have compassion on the needy and the oppressed and the sinners who are among us, without compulsive persuasion from outside, and without evil passions from within. It is virtuous, also, that we should give to those who ask, and forgive those who have sinned when they ask us, even if they have offended greatly against us. Any one who is at a distance from these precepts is remote from the wealth of the love of the Messiah, and by his own will has prepared himself for harsh punishments, along with the rich man in the episode of Lazarus[140].

13. *Blessed are the merciful, for on them there will be mercy*[141]. *Give and it will be given to you. With the measure you use to measure there is measured out to you*[142]. Therefore the goodness of God, insofar as it finds in us a space for good things, abundantly raises up some of its treasure within us. There is a second redemption in compassion. And from all the virtues it acquires the likeness of God, and open access to his presence. The merciful wise person is the likeness of God. Better the sinner who is merciful and humble and wishes to repent than someone righteous whose soul is proud and wrathful and headstrong and demands

[139] **XIV.12** Gal. 6:7.
[140] **XIV.12** cf Luke 16:19-30.
[141] **XIV.13** Matt. 5:7.
[142] **XIV.13** Luke 6:38.

revenge as part of justice. Woe to the wrathful whose fire is not blown out and does not know that it should be extinguished. An embittered heart is hell for itself. But a heart which is kind and compassionate; how blessed is its inner virtue and pleasantness, because by means of its attributes it draws the mercy that concerns it to the judge. With the wise virgins[143] its lamp shines bright before the bridegroom, the Son of God, and such as these, love and compassion protect. To God the father and to the only begotten from his bosom, and to the Holy Spirit, equal with him, be glory and exaltation and thanksgiving and honour and worship now and at all times and to the end of the ages. Amen.

XV

The primary gift of apostolicity[144]*, which is the fifteenth, and is accord; whence it began, and where it is completed, and what is its definition, and the warfare of the demons to oppose it.*

1. Accord is pre-eminent and true and is not disrupted in the life to come. It has even in this life virtuous exemplars and a true image, one which is dimly depicted in that holy assembly of the people of God in Abraham, the father of believers[145] and type of ascetics. It is also recognised in Moses the meek[146], lover of his people. We found the accord of the people of Moses whenever it was preserved by them in righteous acts of faith and love according to the will of God and his commandments. All the things that provide our aids and respites were readily given to them, together with all the good virtues which they desired. Moses and Aaron were equals with the elders for a short time[147]; and they were not divided about the word of God[148]. They stood against Pharaoh and all Egypt and laid them low; by means of it Moses and Aaron worked hard acts of strength and difficult acts of power, and they laboured to bring it to birth by them in ten signs[149] of wrath, as it is written, 'The hand of Pharaoh had no power to strike a single one of them[150]'. So then the Egyptians gave into the hands of the Israelites gold and silver and clothing; and they went from Egypt with great strength and with riches[151], in accordance with the word of the Lord and of Moses his servant. Again Pharaoh was embittered, and hardened his heart and pursued after them, he and all the warriors who remained in Egypt. Then Moses and those who were with him were hemmed in by the sea and by Pharaoh. Moses together with those who were equal with him came close, and in their sight[152] he struck the waters of the sea with his staff, and the waters were divided. They stood on each side like a wall[153], and all the people crossed in the middle of the sea on dry ground. The last man of Israel ascended, and the last of the company of Pharaoh descended after them. And *there did not remain one*[154] of the company of Pharaoh who did not go down after them. God exacted revenge for the sin they had committed against his people; just as they had drowned the children of Israel in the waters, so all the tallest of their warriors were drowned in the middle of the sea, with *their chariots and their horsemen*[155], and it was called The Sea of Destruction. After these events there were other things that were wonders to see. They came for the people by the hand of Moses, so long as the people were truly in accord: the *pillar of fire*[156] gave them light by night as if it were day; and *the cloud that overshadowed* them every day and guarded them from heat and frost, and from sultry wind and rain; together with the descent of manna[157]; and the *water from the rock that journeyed with them*[158]; and an awesome dwelling place that was in the forty years'[159] wilderness; and the protection and the growth of their garments[160], which grew larger with their stature, in the same way that those who find truth come to fulfilment. And further, the giving of the law[161]; and the fearful establishment of the tabernacle[162]; and the awesome sights; and the holy sounds which they heard[163].

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[143] **XIV.13** cf Matt.25:1-13.

[144] The word translated Apostolicity has a creative ambiguity: it can refer to the role of Apostle and the accord obtaining between Apostles in the work of carrying the Gospel; or it can mean nakedness, deprivation. The ambiguity is well expressed in Odes of Solomon, where the root *šlḥ* refers to the Apostle as one who is sent, and to the one who strips off clothes as a diver for pearls, among which is the true pearl which is the Gospel, cf Matt. 13:45-6.

[145] **XV.1** cf Rom. 4:16.

[146] **XV.1** cf Num. 12:3.

[147] **XV. 1** cf Exod. 24:1,9.

[148] **XV.1** cf Exod. 4:14-16.

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[149] **XV.1** cf Exod. 7:1-12:51.
[150] **XV.1** cf Exod. 18:10.
[151] **XV.1** cf Exod. 12:35-6.
[152] **XV.1** cf Exod. 14:21, 29.
[153] **XV.1** cf Exod. 14:22, 29
[154] **XV.1** Exod. 14:28.
[155] **XV.1** Exod. 14:28.
[156] **XV.1** Exod. 13:21-2.
[157] **XV.1** cf Exod. 16:13-36.
[158] **XV.1** 1 Cor. 10:4.
[159] **XV.1** cf Exod. 25:9-22.
[160] **XV.1** cf Deut. 8:4.
[161] **XV.1** cf Exod. 20-24, 34.

2. These things, with much else, accompanied them as long as they were in accord and faithful to God and his commandments. However, they disrupted their accord by wickedness with respect to God and sin against each other. Some of them put him to the test by the waters of the calf[164]; their bellies swelled up in consequence of the wickedness, and they died. And as for those in the congregation who murmured and caused a schism against those who guided them[165]: some of them were consumed by fire; some of them the earth swallowed up, and some of them died excommunicate because of their idol. The rest of them, being stubborn, fell by the sword, and by sudden plagues. And from *six hundred thousand* who went out on foot[166], *from twenty years old and upward*[167], two men only went up to the land of promise, Jesus son of Nun and Caleb son of Jophna[168]. They were not hesitant in their faith, and did not disrupt their accord. They were perfect in their following of the Lord and Moses his servant, and because of their accord with God and between each other they gathered the fruits of honour and virtue. But there were those who were hostile to them by reason of their dissension: among them even Miriam. When she was in love and humility in agreement with Moses and Aaron her she was filled with the gift of prophecy[169], and was honoured as queen of women in the midst of the people. But when she overreached herself and caused dissension and grumbled, she was filled with leprosy instead of an honoured gift, and dwelt in disgrace for seven days outside the community until Moses prayed for her before the Lord and she was healed[170].

3. The law therefore disciplines us for the Messiah. And Moses as a servant was found faithful to serve and to instruct in those earlier matters. The Messiah then is as son over his household, and we are his household, if in openness of love and humility we grasp until the end the accord which we have in him. In the matter of love, all rational beings truly have accord in the Messiah, in love of the creator and affection towards each other. Angels and human beings have a single faith for a single praise of the one God, the Lord of all. Now he in whom *dwells all the fullness of godhead*[171], and who is the perfection of all knowledge and the goal of all good, began to draw those who saw him towards his love. After his baptism in the Jordan, and his victory in the wilderness and return to the inhabited land, he made the sacred choice of his disciples[172]. With them he was as one of them in humility, and was the same in all his habits of life, and by means of accord here below he made clear the accord which is to come. He sometimes taught them that they should be made like children[173] and showed them that they would all be equal to him in the honour of the twelve thrones[174]. And again, in that he rebuked the request of sons of Zebedee[175], he indicated that all are equal. In their mind there should not be among them one who is great or one who is small, and he showed them that there is one degree of honour, equally belonging to all of them.

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[162] **XV.1** cf Exod. 25-31, 35-40.
[163] **XV.1** cf Exod. 19:16-25; 24:15-17.
[164] **XV.2** cf Exod. 32:20.
[165] **XV.2** cf Num. 16.
[166] **XV.2** cf Exod. 12:37.
[167] **XV.2** Num. 26:2-4.
[168] **XV.2** Num. 14:29-30; 26:65.
[169] **XV.2** cf Exod. 15:20,21.
[170] **XV.2** cf Num. 12:1-15.

4. Before his passion and at the time of his talk about ascent he prayed for them to the Father like this: '*Holy Father keep them in your name*[176], *as you Father are in me and I in you, so too they may in us be one, so that they may become* perfect in their accord as *one. It is not that I pray that you should take them from* the freedom of life, *but that you will keep them from the evil one* so that he does not disrupt their accord. *These whom you gave me, they were yours, and you gave them to me; and not one of them has perished, except the Son of Perdition, that scripture might be fulfilled.* This one is Judah, according as his wickedness hunts an evil person to destruction. *While I was with them in the world I guarded them. But now guard them in your name, the one which you gave me, that they should be one even as we ourselves are one. But I do not pray only for these, but also for those who believe in me through their word, that they may be one as we are'*. This then is the will of our Lord, and his prayer to the Father about our accord. This then is the precept of accord, that whether an assembly is of many or a few, or even two, they should acquire a harmonious will in their doings, far removed from contentiousness, in order to be a sign and a norm of their faithfulness.

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[171] **XV.3** Col. 2:9.
[172] **XV.3** cf Matt. 4:18.
[173] **XV.3** cf Matt. 18:3.
[174] **XV.3** cf Matt. 19:28.
[175] **XV.3** Matt. 10:35-45.
[176] **XV.4** John 17:11-21. This passage is an excellent example of the way in which the author uses extended quotation. Phrases are moved and expressions glossed so that its gist as well as its quoted elements better serve the argument. Cf pp. 87, 130, 160, 174.

5. In his writings about our holy fathers whose inheritance we grasp, blessed Luke the evangelist informed us about our assembling together, and a sound unanimity in our Lord: 'There was then in the assembly of the apostles and of the men who were assembled in the name of Our Lord *one soul and one mind. And no-one said about anything that they owned that it was his, but everything that they owned was held in common*[177]'. And so on. They were made perfect in one love in their peace-giving accord, and so also are we, my brethren, who have assembled together to live in this name and desire to love this virtue. Let us trace with enthusiasm the ordered life of our laborious and wise fathers, and learn of their accord in a manner of living, and in that let us order our journey which is in their footsteps. Let us not be divisive against each other in our dwellings, in thought or word or deeds, and let us not forsake our assemblies or change our dwellings or our homes thoughtlessly, without a command of our fathers or licence from the Spirit who searches all things. Let us not forsake the first protection of our fathers and the company of our brethren, and desire others in their place because of the annoyances and vexations of all our trials which come on all sides. Do not let us love free-will rather than obedience, and in our passions rebel against the life of our father who gave us birth, and let us be prudent. And even if your father reject you and cast you off, do not despair, become speedily enraged, and disrupt the accord in your will. But endure a little in love of humility, and your trials will pass away from you and you will be given rest.

6. So then, it is appropriate for those who have chosen a way of life which is one of accord, whether in a dwelling or in a hermitage, that they support each other in everything except for wickedness or wilful desires:harm and injuries, obstructions in activities. But sickness that needs service and expenses from us, and defaming slander which demands refutation, if it happens to one, we reckon it as common. Let us support each other in our trials according to the commandment of our Lord, for he in his own person taught us by his death for us. Deeds and acts of skill that the whole body takes pleasure in, whether in spirit or body, we reckon them as belonging to the whole body, labour and reward alike. If there is someone who labours much in his body and grumbles, moved to regret or reproach that his work is done with fear, and he is accused of being difficult; or if it happens that one of us is devoured by an arrow of anger, strikes his brother in thought, and then comes to the point of a word, then let the one of them who has understanding to discern wait until the anger has passed. So let them strive to be healed, and not judge like sowers of disputes and harvesters of injuries. And at once, or in a suitable period of time, let them be purified from the demonic uncleanness which is wickedness of heart. For our serious fight is with a nature which is not revealed to us here. It is when a man is struck by demons through his passions and the tumult of his impetuousness that he stumbles against his brother. And because he does not see in the darkness his adversary who strikes him, he is embittered against his brother at random without being aware of the one who has harmed him.

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[177] **XV.5** Acts 4:32.

7. Great fear falls on the demons whenever they see men in accord, and especially when it is in God. It is a bitter thing for them, and this matter of ascetics who are in our Lord is very grievous. They make plans to bring it to an end or to dishonour it, and they especially oppose new brethren who have the intention of integrity. They act deceitfully towards them in the very places from which they expect to find help: from their persons, their ways of life or their actions. There, to match their ways of thinking, traps are placed for their destruction. Woe for us if we fall through faintheartedness, and in impetuosity rush forward to our struggle. Those who lay among us snares and ambushes among the endeavours of our virtuous tasks are like a trap and a pit in the centre of delightful food; they sting us and we bite each other, and so perish because of each other. Let us be in accord and in harmony with each other the whole time. Those who are first among us in time or endeavour especially they are expected to show this good character in their own persons, for their own advantage and for the growth of their small brethren.

8. Let us listen to our fathers, and give ear to their guidance in love and fear, as if to those who have authority and lordship. They are commanded by God for the support of those who live in him, and they give thought for the companions of integrity. This is the true authority which our Lord gave his disciples, in heaven just as on earth, and which holds fast his church in all its order until the end. It is truly warm and its strength shines in good and upright priests, and in righteous and virtuous men, those who keep the commandments of God and fulfil his will as is right. These are given authority over his mysteries, to drive the wicked to Gehenna and to raise the penitent to the kingdom. These are the faithful householders, who are found wise in their ways of life. On them truly is peace. It is of the kind that when anyone opposes you, and approaches you to be importunate or to do you harm, he approaches the apple of God's eye, and will receive a sharp judgement. Let your agreement with them be established as a covenant with God, with a Yes or No[178]. He who cheats them cheats our Lord himself. If you make an agreement with one or two, and in your weakness disregard it, and do not fulfil it, the rest of your activities will remain unsuccessful, and your enemies will destroy your deeds because they have found a breach in your wall. No one will live and have rest and be perfect. who approaches the community of saints and mocks and curses and overturns his promise, breaks his agreement, and disrupts the earlier accord which he had with his brethren.

9. The first of the agents of dissension was Cain[179], and after him comes Judas[180]; and the fruits they plucked are known. Of those who are perfect there is Abel[181], and after him Simon Peter the foundation and first-born of the disciples[182]. Of these former, Cain and Judas, Satan himself is the vinedresser, and of the latter, Abel and Simon, *God* himself is the one who *gives their increase*[183] and the promise of their life in heaven. Let us be strong, my brethren, for the Messiah who is our guide is alive, and as he was with the those of the early and middle times who belonged to him so also he is with us until the end, in accordance with his promise. For our Lord said about those who cause disruption as follows: '*Every kingdom that is divided against itself will be destroyed*[184]. And if Satan opposes his companions and is disrupted, his kingdom will not endure, but has an end'. And with these passages he informed us that if evil deeds can come to be only by accord, how much more good deeds, which have many adversaries from passions and demons to bring us to nothing through our freewill. Our accord which is in God is indeed a matter of great skill in our life. *Now a three-fold cord is not easily broken*[185], even true is this when many are in accord. And *two are better than one, and they have a good reward for their labours. Alas for him who is one: if he falls there is no-one to pick him up*[186]. Even if there are persons in the community who are impure as a result of their failings; the evil one cannot destroy them if they are pure in their watchfulness over their accord. Although, as is his custom, he makes them restless and strikes them, he cannot lead them very far because of his fear: he is afraid of the strength that is in their brethren. But God accepts that one and forgives him for their sake, just as in the case 'If I find there ten righteous men I will forgive this whole place for their sake[187]'. Let us live out our good accord in our manner of an earthly life which is in the name of our Lord, so that we have accord with him in the heavenly accord which obtains with his holy ones. And the builder of all these thins is love. And blessed is he whose reward is for the building of his life.

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[178] **XV.8** cf Matt. 5:37.
[179] **XV.9** cf Gen. 4:1-17.
[180] **XV.9** cf Matt. 10:4.
[181] **XV. 9** cf note 31.
[182] **XV.9** Matt. 4:18. Cf 10:2; 16:18.
[183] **XV 9** 1 Cor. 3:6.
[184] **XV.9** Matt. 12:25.
[185] **XV.9** Eccles. 4:12.
[186] **XV.9** Eccles. 4:9,10.

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[187] **XV.9** cf Gen. 18:32.

PART 2

Next, chapters concerning wise admonitions and the way in which grace summons each one of us, and an analogy from the natural orders: these are of advantage to everyone who wishes to be an ascetic. By the same author.

I

The first chapter.

1. The shrewd merchant with an eye to the right moment for trade keeps his valuable treasures for a time of festival. And the wise penitent with an eye to the time of reward keeps his good endeavours concealed for the resurrection, that great festival of the holy. No wealth that is not looked after is multiplied, makes wealthy or endures. No virtue which is reluctant to increase because of the will fails to diminish or perish; and there is no public virtue which does not incur the jealousy of those who hate, and there is no righteousness which is not the object of jealousy and malice from evil and headstrong persons who are jealous. To acquire endeavours which crowd each other is not difficult, but it is a great thing that we grow in discernment and guard knowledge without giving offence. Many sow and reap, but as servants and hired men; there are few who store up as sons and owners. As for a skilful ploughman who sows carefully and stores with care and humbly gains increase; he harvests, labours and is content and is honoured. Where he laboured gives an increase and a return, and he watches over what comes first and is diligent over what comes after. He lives, he rejoices, he refreshes himself. The consolation of the ploughman is the beautiful shooting up of the seed. His satisfaction and boast is his ingathering; his pleasure that he has a return with his heavy labours. His honour and his pleasure are in the return that he has. Many rise above this world of dream, but there are few who live in it without harm. Many are born to the promises of the ascetic life; few there are who are perfect in it as is necessary.

2. The monastic life is not what is found in public activities of the body alone, but in truth it is this: it is worked out in secret deeds of the soul. The body is brought to completion by many members[1], and the excellency of truth is nourished by a a throng of endeavours which are good. When the body is made complete in every feature and linked together by every joint suitable for its time of growth it is lifeless, but then life is breathed into it[2], and thenceforward it is a man. When a penitent is cleansed and becomes virtuous on account of being brought to perfection by perseverance in his endeavours, then the holy Spirit dwells in him. He is then a living image of God[3], in as much as there is a living power for the body, which grows in him, and he is marked by the swelling breath of the soul. Then he is a man, when he receives a living and rational soul. This is the case, too, for those who are created in Jesus the Messiah for good deeds: they have that first power which created man and increases his thoughts in his love of the truth. This continues until the lineaments of the Messiah are completed in him, they are stamped within his soul, and he is added to him as a limb to the body: and then he is filled with the holy Spirit. He is then strengthened and firmly held and made wise in all the sacred knowledge of the life of the spirit. From then on he is the glorious image of God, in so far as the power of the body is less than that of the soul. So the first power is less than the second, the one given to those chosen and called to be made perfect, like those who accompanied Moses and the prophets and Simon and the Apostles. It came first as an image and then as likeness[4]; the likeness comes from the image as the soul from the body.

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[1] **I.2** cf 1 Cor. 12:12.

II

The second chapter, about the patience of goodness, its care which is over us, and the acceptance of true penitents.

1. Although he tires and wearies her, a pregnant woman remembers her embryo and a nursing mother her infant[5], and she soothes him and cherishes him and looks after him carefully until he arrives at the peak of youth and then he translates her care for him in his growing up into something despised or scorned by him. When then his stature reaches instruction and occupation it removes him from the care that confronted him, and leaves him in a place of instruction and the castigations of education: all these are a visitation to him until he knows himself and his freewill. Then there is a requirement that he prosper on his own account, and repay his debts to those who taught him and brought him up. In the same way as in a parable, at the outset grace conceives, brings forth, and brings up in love of our Lord and our creator. He makes them wise and freely admonishes them in the love of our creator as if they were little children, conceived to be brought up to perfection. So that a child may be fully formed and be brought to completion regarding the soul, its time of growth needs to be long.

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[2] **I.2** cf Gen. 2:7.

[3] **I.2** cf Gen. 1:26.

[4] **I.2** cf Gen. 1:26.

[5] **II.1** cf Is. 49:15.

2. If such children are chosen to be prophets and apostles and virgins and saints, by a small grace they are brought to a great one. But if they are drawn away from wicked sins and from hateful faults, they are brought by harsh and sharp penitence to face God, as in the example of the first tax-collector[6], and like others, and in the manner of David[7] and Hezekiah[8] the feared kings, of whom the former was crowned with prophecy and kingship, and the latter was his heir in a powerful kingdom and in good virtue. As was previously written, they both fell terribly: one because of sin[9] and the other because of impiety[10], but they repented in integrity[11] and were lovingly welcomed. Because of what happened to them in the middle of their time,they were not rejected. So also all sinners and wicked who turn from the snare of their lives to the good end of their haven, to the lodging where the chosen who have reached it are refreshed. The welcome of the gluttonous son and the robber after only a short time, and also the passage about the day labourers testify to these things[12]. With us it is a small sign out of many which summons and instructs the chosen. First of all it sets in our souls a strength which in humility hates and grows weary of wicked things, and which in a pure way and without boast loves and diligently seeks things that are good. For those who are chosen, it increases in them a hatred of the world and a contempt for the life that is here. It plants obscurely in them a love of that which is to come. Then, when their way of thinking is separated from what is below, they begin to be fashioned in the healthy womb of grace, without impediment and without harm, in the pleasing love of the mother of life, grace, in whom the worlds are brought up and established. This is the attractive ordering of the begetting of these persons.

[6] **II.2** cf Luke 5:27.
[7] **II.2** cf 1 Sam. 16-1 Kgs.2.
[8] **II.2** cf 2 Kgs. 18-20.
[9] **II.2** cf 2 Sam. 11,12.
[10] **II.2** cf 2 Kgs. 20:12-19.
[11] **II.2** cf 2 Sam. 12:13; Is. 38:9-20.
[12] **II.2** cf Luke 15:22-24; 23:43; Matt. 20:12.

3. But there is a second way, for sinners who repent. First of all there is secretly sown in them a fear of God and a trembling at his judgement, and a sense of shame before human beings and of disgrace before the angels. In their soul is imagined the nakedness of hateful things, hidden and open. Then they are moved to repent and are sorry for their offences with a deep distress, like those whose blemishes have already been revealed publicly, and who are thrown into the middle of an earthquake of torment, a small taste of Gehenna. As a counterpart there is exact confirmation of the holy word of our life-giver '*the kingdom of God is within you*[13]': 'Gehenna is within us'. And everyone tastes its torment whenever his judge wishes; and also his pleasure whenever his redeemer wishes it. To the extent, that is, that their minds are not swallowed up in the abyss of hopelessness and destroyed so as to lack a simple trust towards the Messiah. By his lordly finger they are drawn away and pointed to the valley of hope and the meadow of love, and they see the valleys of the first persons to sin and repent and receive mercy readily and who were lovingly welcomed by him, the good one, *who kills and makes alive, who brings down to Sheol, and raises* up[14]. From henceforward therefore these too are made perfect, through their conception which brings an increase of life.

4. Grace then is the mother of life: sometimes she calls us to her by means of one another; sometimes she draws us to her side by means of events which are good fortune or bad. She runs to meet us and to raise us to her bosom, and watches carefully over us in our beginning because of the vigour of our testings. She gives us secretly a cheerful strength to meet affliction with all joy and gladness of heart, and does not forsake us so that we gaze on a man evilly, even in our heart. Rather we are to think that everyone is better than ourselves, and are to hate no-one completely. At the outset, by her sweetness, she gives us a foretaste of whatever is at the last gathered in from a multitude of endeavours and purity. She gives inside us a love and a contempt for the world; a simple humility and a willingness to obey. We labour and are not weary, we are sorrowful for our sins; and we rejoice in our hope. We are enlightened in our thoughts so as to know the way of our instruction and its goal, and that it is necessary that if we err we then put behind us the things that were in front of us. She advises that we manage our possessions in the present life according to the strength of the commandment of the rule of those who came earlier. When, then, we are made perfect in all our features, and our love has become firm in its early measure, she brings forth for us small testings of sense, as for an infant who is brought to be sorry by hunger and thirst and so on. And when we have received our upbringing beneath her wings, and come from infancy to childhood, so then she begins to raise us up to be weaned from the milk of early satisfaction, just as a nursing mother weans her child at the right time, when its desires have learned to take later nourishment. Even if this is at first hard for the weaned child and he receives it with tears and anger, in the end, however, it confers on him great strength and a discerning taste.

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[13] **II.3** Luke 17:21.
[14] **II.3** I Sam. 2:6.

5. The grace of our Lord is like this. When our spiritual impulses have learned to distinguish between good and evil, and our tongue has been cleansed by our understanding to call out 'Father' and 'Mother' spiritually, she gives us the nourishment of temptations, for it is this indeed that is the means of our growth in the perseverance of our Lord. She leaves us in the hand of the tempters, and when we are in straits and near to fall, she runs and raises us up and consoles us, and is like a mother who teaches her son self-control. Beginning to teach him how to stand and walk, she leaves him at a distance and calls him; and if he does not come to her, she draws him to herself with blandishments and fear. He falls and stands up and cries and is angry, and by means of her instruction runs to her. And in this metaphor she brings us up until our youth in the ways of life. And then, as in a mirror, she shows us all the spiritual mysteries of our father's house, and strengthens us in the love of our hope and the steadfastness which is in our hope. And she teaches us to know the calamities and battles which come from passions and from demons, and that we should *carry one another's burdens*[15] and the anxiety of our neighbour, and that we should not rejoice in things that happen by chance, nor be indignant at things which are adverse. But let us place our heart continually where life and blessings are for ever.

III

The third chapter by the same author. That we should not scorn patience, and about the invitation of grace.

1. It might be, after all our growth in patience brought by grace, that we forsake zeal for the Messiah and love the customs of destruction, and are seized by the delights of the hateful and foolish passions of body and soul. We might think them of no account and so neglect our brethren and persist in our fall, and in wilful presumption hate instruction and despise correction. For such a circumstance it is truly said and rightly affirmed that if a man deliberately sins after he has received knowledge of the truth, it is very hard for sacrifice and repentance to be able to make atonement for his sin[16].

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[15] **II.5** cf Gal. 6:2.

2. There are two kinds of publicly invited guests. The pattern of their invitation, as I understand is this, but those whom our Life-giver draws completely to his bosom do not have in mind the stratagems of grace. One person is summoned by a love of glory, and when he encounters truth works for the sake of true glory and not for its shadow. Another is called through misfortune, because he will come across the true healing which is in God. Another by some kind of tribulation that comes through the world, so that he may be a participant in the deliverance that is waiting. Another because of indignation and offence at what has already befallen him, so that he can feast in the great place of goodwill in the life which is everlasting. Another is summoned through zeal for virtues by the inducements of his companions, so that he does not fall short of the companionship of that worthy fellowship which will never again be disrupted. Truly, brethren, it is that which is in the breaking of bread, and in the cup of cold water; in the washing of feet, and in the glad welcome; in the joyful greeting and the virtuous encounter; in the pleasant word and the modest clothing and the modest gaze and the voice of praise, and so on. In all these elements the enticing medicine for grace is preserved. By nature and by scriptures she summons us at all times to life. And she ensnares everyone, by whatever means he is caught, for the attractive virtue of the Lord of all, for salvation.

3. Therefore it is necessary for us to go out watchfully to meet and to welcome our brethren from all classes and all stations of life who wish to be with us. We are not to despise any one, and not to investigate or spy out his antecedents so that he is diminished in our eyes and we despise him. And if he is weighed and falls by reason of what he was before, let us not from impetuosity or custom drive him away or make a stranger of him in anger. Let us succour him and help him as much as it is possible, and not revile him and remember against him his former sins and grieve him. Otherwise God will remember against us our offences and oppress us justly. But let us bear the burden and the subjection to turbulence of our weak brethren until they are firmly established. Let us not be sure that their earlier fervour is no longer theirs, and not grow weary of their being driven to and fro, for it is warfare.

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[16] **III.1** cf Hebr. 6:4-6.

4. Let us entrust them to the one who calls everyone in his grace to the pledge of a life of rest, for he it is who searches the inward parts and the heart, and who alone has authority over our beginning and our middle and our end for the life of which we are capable and the punishment of our presumption. Wearinesses of soul come from a foolish life of the body, and harsh distresses of the body from evil responses of the soul. The city of the saints is not subdued without a struggle, and its inheritance is not acquired without endeavour and earnest care. It is the capital of the kingdom of the Messiah, the great king, and violent men do violence to it[17]. As for him, his servants are prepared, they are drawn up before his gate with the great weapon of their endeavours.

IV

Chapter Four. A profitable discourse which is suited to all senses of hearing, by the same author Mar Šubḥalmaran.

1. Give thanks, then, to God for his gift and his unutterable grace. What are we capable of giving in exchange for our soul to him who is rich in everything? For everything which exists belongs to him. '*The sacrifice of God is a torn spirit, and a shattered heart*[18] to love him and take rest in his breast. *Come then to me all you who are weary* by your passions and bear the heavy burdens of sins and lapses, *and I will give you rest* in every kind of every weariness. Do not fear. Be strengthened and *take my smooth yoke* of love, and *my light burden*[19] of grace, and be comforted and repent according to your strength'. And do not disregard the fact that your kind is not adequate through small endeavour. What is it that you can gain, O child of man, and over what do you have power? Or what can you forsake today by your own will, yet tomorrow, according to the law of your nature, while you do not will it, does it not abandon you and is then another's? If, according to the word of our Lord, the whole visible world is not sufficient to fill the need of the sinful soul, how far have you, swollen with pride by it, abandoned it? The world and all that is in it does not deliver any one who is unworthy because of his evil deeds; though it all belonged to him and he should give it in the name of our Lord, so long as he does not truly repent, he is unable to be delivered from punishment.

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[17] **III.5** cf Luke 16:16.

[18] **IV.1** Ps. 51:17.

[19] **IV.1** Matt. 11:28-30. This is an excellent example of a short passage where the author has expanded phrases to match the context of his discussion.

2. Take an example from death. There is no-one that can deliver from it, other than the giver of life. If, then, you laid aside from you the crown of a kingdom, or if you were nourishing all the poor of the earth, your work would indeed be established in his love, but only if you fulfilled his commandment in his humility. Do not make plans for things that do not concern you, other than that you love our Lord. This is the shadow of virtue. Its true substance is that you should act virtuously in endeavour on your body and soul, for the life that is yours and for the praise of your Lord. When like him you are detached from everything, then you will be able to travel towards him and be with him. If you come to distresses and to all kinds of weariness in your struggle, do not be proud in your heart and say with your tongue to any one 'It is for the sake of God that I have forsaken my household and my inheritance, and see I am held in contempt and am afflicted even by the contemptible'. In all these things you now pay back the former debt of rest and honour that you freely borrowed in the world; and to the extent that you multiply endeavours you increase the things laid down for you. Just as you ascend to the destination, which is our Lord, by means of the desires that you bring down in humility; so also our Lord makes a man great to the extent that he makes himself small.

V

Chapter Five. About the encouragement of those who are penitent, and about the small image of the agreeable things that are to come, drawn from the copy of the things which are here and now, and whose characteristics are a present instructor.

1. Look, wretched child of man, at this your short life which is transient, and take from it what ever is to accompany you to the next. Make preparations, for you do not know when your guide draws you to your fall. When the simple and foolish, then, hear that rest and delight are ready for those who love God and for those who in this life are oppressed in his name, they fall into uncertainty as to what it is, if it does not resemble what is now here. Be faithful, brother, and do not be anxious; do not seek what is too difficult for you, and do not enquire after things which are above you. We do not have the knowledge to define the new world and its good things, other than with a new knowledge of a new world. For the present, the holy scriptures teach us that we define them from things that are in the present life: for the natural orders and the scriptures teach us what they are. They cannot be relied upon to show you what such things actually are, for our life is set within the small confines of a short life which is transient. We give definitions to the new life and its good things with the well-loved names of important leading things that have honour here in our sight, such as a kingdom and its honour and its peaceableness.

2. Because all pleasures and enjoyments and honour belong to the king and his counsellors rather than to any other, we make parables by means of them in order to have reference to the felicity of our Lord and those worthy of his love. Here, because of something external to ourselves, we have our honour and our repose, whether given by each other or on the ground of weariness. 'But there', says Paul, 'nothing that God has prepared for the delight of those who love him falls short of desires and thoughts'[20]. So too, when our Lord was asked about the ordering of this life he said 'Men will be *like angels*, they neither eat nor drink[21]', and so on. In the nature which goes with perfection of life they are equal in their orders in a spiritual nature; so also are men in all the freedom that is appropriate for their nature within time. In this life there is one common nature, in the womb, in the child, in life and in death. Hearts and faces, however, are changed by accidents and the harmful things that adhere to the curse on our nature through sin, in wealth and in poverty, in wisdom and in folly; in health and in sickness; and also in goodness of will and evil of disposition, and in virtue and hatred and so on. In the life which is to come it is the same: men will be what they are by reason of the integrity of their ways of life; they will be honoured and cursed, designated for pleasures or torment.

3. Men are like pearls. They have the same name, and are of the same nature, and as long as they are contained in the oyster-shell they are unknown, but when they are released from their oyster-shells the valuable are revealed and the blemished recognised. Just as there is one pearl which is better in appearance and size than its companions, so also with us at that time which illuminates more than any other. When the curtain of mortality is drawn aside from us, there is a discovery of each one of us who is better and more honoured by our Lord in respect of appearance and size than their companions. Just as nothing can be added to the beauty of a pearl other than the adornment given by the nature which it previously had, unless it is set in a crown or in something else which it embellishes or is embellished by it, so also it is impossible for a man to add here and now anything of his own to his nature or pattern of life as if from himself, except the grace of his maker.

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[20] **V.2** cf 1 Cor. 2:9.

[21] **V.2** Matt. 22:30.

VI

Chapter Six, about the order of the life to come, through the power of the word of our Lord, and about the definitions of the sons who are holy, and about their inheritance and their honour.

1. We shall be living, then, as angels. It is not, however, because of something external to themselves that they live, and not as adorned by external beauty, but they are like the sun which acquires all its beauty by its own nature. It has no need of anything else by which it may be adorned and give light, only the will of him who established it. In the same way, the ordered life of the righteous is virtuous and is honoured by the glory with which each one of them is clothed: the beauty of his faith or the attractive quality of his ways of life. Theirs is a single structuring by the creator. So also the companies which give succour and make our thoughts more virtuous, for there is an increase of glory and a decrease of honour[22], according to the word of our Lord and according to the sayings of his apostle. But they are in one place, all these sons of light, who in both covenants are named sons of God, and the prayer of our Lord attests everything: the one which he taught his disciples: '*Our Father in heaven. Hallowed be your name*[23]', with many other similar things. And again Paul said '*We know that all created things groan and labour with us, and we wait for the adoption of sons for the redemption of our life*[24]'. And again '*The whole creation hopes and waits for the revealing of the sons of God*[25]', when their virtue is revealed in the resurrection of the body. And because sons are flesh and blood, that is body and soul, the son of God also in appearance was a participant in these by the manner of his taking flesh. This was in order that through a renewal of our nature like his we might be worthy to be called 'sons of God'[26]. And if we are called sons then we are *inheritors with him*[27], our Lord. According to the word of the apostle, '*If we suffer with him then we shall be glorified with him*'. And if we endure like him then we shall reign with him in praise and honour. For ever and ever. Amen.

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[22] **VI.1** cf 1 Cor 12:2.
[23] **VI.1** Matt. 6:9.
[24] **VI.1** Rom. 8:22-3.
[25] **VI.1** Rom. 8:19.

VII

Chapter Seven. Strength for those who repent, and a rebuke to those who hold fast to earthly things, and think that in addition to them they will acquire the heavenly things that belong to our Lord.

Stand, therefore, in the freedom of the Messiah, my brothers, penitents, and do not again be brought to submission under the former yoke of your passions. Fight a little, and you will not succumb, for see, he who gives you a crown is holding your crowns and gazing at you. For if you endure a little, he strengthens you. If you do not run, you will not arrive; and if you do not seek you will not find. Shake from you the burden of your passions and the burden of your thoughts; and do not be oppressed by temptations or uprooted, O penitent. Someone whose hands are full of bronze or lead cannot carry gold in them unless he puts down what he is holding; in the same way, whoever wishes to acquire the wealth which is above is unable to hold what is above unless he lets go of that which is below. When you wish to go to a city, you can make the journey only when you have set out and put a distance from the place where you were; similarly, if you desire to possess heavenly things, you must make the journey, and let go of earthly things in true hope proportionate to your strength. The fool seeks both of them on earth. He does not raise his head from the earth and strive to ascend to heaven. The upright man marks a boundary and says '*Where your treasure is*[28], there your inheritance is'. The earth is a place for sinners, and it is certainly a Gehenna with torment in proportion as you go through it and are tossed about by it. God has given it to you for this life, and not for you to hold it as the inheritance of true life. Our Lord promised a spiritual and divine life: come, take for yourself some of its pledge. As for what you grasp of earthly things, wild beasts and crawling things live in them. The earth and its peacefulness is like a fig, which may be eaten or left, and then it remains to rot. But understandings of the life which is above come from the ways of a virtuous life. They are like pearls or precious stone: whether they are kept or polished, they increase wealth and are useful as treasures. Their value is not diminished by being kept. Everything is from the dust and everything returns to the dust, and nothing is removed from it except human beings, who are naked.

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[26] **VI.1** Rom. 8:14; Gal. 3:26.
[27] **VI.1** Rom. 8:17.
[28] **VII.1** Matt. 6:21.

VIII

Chapter Eight by the same author. Parables and illustrations.

1. A child's time in the womb is short and dark and his peace contemptible in comparison with the things that he receives when he is born in this world in our intermediate home, for he grows up and takes delight and bears rule and is honoured in it for, so as to say, a thousand years. It as by way of a demonstration of one which is more attractive and pleasing and protracted and cheerful and pleasant than this, and which in all refreshments of the spirit is unending and unchanging. It is hard for you to come from the womb, darkness, to this world of little light, because of your earlier possession by your womb, for in your childishness you were not convinced by the beauty of this present. In exactly the same way you were drawn out, and are indignant even to the present moment, to come out into a hope and a healthy faith in what is to come, and to assert without doubt that the one is better than the other and more pleasant. This is because of the possession of you by your passions and your attachment to earthly things.

2. Even though we are greatly afflicted, we do not now desire the earlier dwelling and nourishment in the womb. In the same way present delight does not desire torment that is to come, for the Gehenna which is to come exceeds the kingdom which is now present. What kind of glorious and honoured and luxurious rest is there in this worldly life which is not, on consideration, like a grave, which outside is whitewashed and pleasant, but inside is hateful and corrupt?[29] In the world above, all destruction and corruption come to an end, and only these two things remain: joy and confidence for the saints in the heavens with our Lord, and weakness and shame with Satan for sinners on earth. No-one is able to give some of his joy to another, and in the same way someone who is healthy is not able to give some of his health to his friend who is sick. Just as there is no father who can pluck out his eye and give it for the blindness of his son, nor anyone who can cut off his arm and give it as alms for the needy, so it is there also. Neither earthly nor heavenly rational beings come close such things either in thought or will. It is too excellent a matter, and there is no-one who can be helped by his companion or by any other than himself. Everyone lives and is honoured by what is his own, and praises and honours the praiseworthy judge who is one.

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[29] **VIII.2** cf Matt. 23:27.

IX

Chapter Nine, about earnest care and prudence against the passions, and counsels of profitable wisdom.

1. During heavy sleep treasures are taken as spoil, and through deep carelessness endeavours come to an end. Just as a neglected briar patch in a vineyard plunders the goodness of the earth and the swelling of the vines, and their leaves wither and their fruit is depleted, so it is for us with the fulfilling of small passions and sins not beaten down by us. The beauty of the virtues of someone who is careless whether they come to fulfilment is shrivelled up, and the endeavours of someone who disregards whether they are completed are destroyed. There is nothing of good or evil which does not come from something slight or small. The completion of all its affairs is consonant with the formation of our nature. Someone who guards his wealth is master of his treasures, and someone who is careful of his work increases his wealth. Whoever is pure from evil things proclaims his goodness. A clear heart is a pleasant smell, and a peace-making tongue the smoke of incense. When it is secured a gate of iron keeps the city, and when it is watchful a skilled tongue guards the riches of peace.

2. A heart that is angry is a devouring sword with a double edge, and goes on to destroy its scabbard. More evil than that is the mischief-maker, who sets traps with his words and advises hateful things. Their destructive fire is one and it prevails. Beware of the conflagration of their words and the flames of their advice. They turn good things into evil by slow degrees, and take away captive the hearts of the simple to the abyss of destruction. A small contention discomfits the heart of the great, and a quarrelsome tongue overturns a great edifice of love. Someone who treads down his disposition gets rid of wickedness; someone who harvests his anger refreshes himself with a rage which is guide to a murderer. Someone who is conquered by his passions is defeated by demons, and whoever conquers them triumphs over devils. A dove does not convey power to give birth with a branch, goodness does not remain in an angry man to increase.. There is no attractiveness in a basilisks's head, and no pleasantness in an envious person. There is no nourishment in dried up thorn bushes, and no advantage in a righteous person who is unwise. The good seed is the endeavour of a wise man, and that which is on a rock is the endeavour of a fool. A harsh tongue is the spear of a disturbing demon, and a heart given to lying in wait is a quiver full of arrows. A hasty tongue bruises and is bruised. Do not make party to any of your secrets someone who whispers even if he loves much and is upright; he is not given to trust. Flee from him completely as from a fire which seizes the hair, and from a contentious person as from the disease of gangrene. A soul that is bound fast in passions is like a snake and a crooked serpent, and one which is possessed by demons is a shameless woman, like an asp which is deaf and does not welcome the life-giving snake charmer, the spirit of holiness.

X

Chapter Ten. Incentives and warnings, and parables of wisdom and argument from the natural order.

1. A pearl in an oyster has the same value whether it is removed from it and set aside in a dark place, or if the pearl is kept in the crown of a king. A man is loved and honoured so long as the love of God is in him. Whether he is pure in his ways of life and clear in his faith, or despised and disdained by those who are here on earth, his inherent worth makes him virtuous and honoured. '*Wherever you recall my name* in your deeds *I will come to you and bless you*[30]. If you come on the *fire* of the wrathful *you will not be scorched, and the flame* of the scornful *will not consume you*[31]'. Whenever the love of God departs from someone because of his passions he dwells in a dark place in the land, like an individual from the earth who is dark.

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[30] **X.1** Exod. 20:24.

[31] **X.1** Is. 43:2.

2. An upright inhabitant of a monastery is like this: pure in his heart and upright in his speech. He is watchful of his tongue and careful in his work. He is patiently enduring in his abode, acknowledges his temptations, and is orderly in everything like a new man.

3. An upright penitent is like a servant who rebels against his lord, and feels compunction for his wickednesses with all his heart. Our Lord, who knows what is in his heart, in his love has pity on him, and with his goodness encourages him. He scours and purifies him in his temptations and in the endeavours of penitence, and so takes him into his presence and establishes him in his place.

4. A solitary is like this: he bears responsibility for himself alone through the continual remembrance of his Lord. He thinks on his debt, and breaks himself down and builds himself up at all times, and he bewares of the opinion and censure that is in everyone, and so he has borne reproach from anyone without a grudge and without vengeance. He will neither judge nor condemn anything evil or hateful that he sees or hears about another, nor be scandalised in his mind. But that he should be grieved is right, or be fearful that this disease or another like it should come to him or to someone else. For with exactly the same weak nature are we all clothed.

5. The early endeavours of children under instruction are fervent and numerous: the magnitude of their number comes from impetuosity and rashness. They are filled with abominable passions and injurious thoughts. Because of this, they think little of redemption; it is a dream prepared by old men, counterpart to the bright wakefulness of youths. Pure gold does not rust, and an upright love does not grow weary. Someone who is pure in his faith does not deface thanksgiving, and someone who is healthy in his love for his Lord does not neglect his commandments. The crown of kings is fashioned in the fire, and true love is tested by afflictions. The refiner scours the silver that will tarnish, and the strength of testings the monk who is neglectful.

6. Good earth which is cultivated gives great produce to its cultivator; and a limpid soul which welcomes instruction perseveres in the testings of discipline and is not shaken from its place brings to the Messiah fruits which are pleasing. An evil fig tree is cursed[32], and similarly a soul which does not wish to become wise in respect to good things. The illuminated eye observes all things, but more and more by means of the sun, the king of lights. The illuminated soul perceives all kinds of good, more and more by means of the lord of all good things, the Messiah. An enlightened knowledge which does not possess excellency of deeds remains as an indictment at the end for those who achieve it. A hard heart does not consider what is good, and a clear understanding does not fashion what is evil.

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[32] **X.6** cf Matt. 21:19.

7. Virtue that is made public is despised by sobriety which has integrity; and openly revealed endeavour is rejected by great integrity of thoughts. As a modest woman keeps her beauty for her husband, so the wise soul keeps her endeavours for the Messiah. As for someone who reveals the endeavour of his own will, in the company of the upright his wealth perishes. But as for someone who conceals the weariness of his service, all his treasure is in heaven. There is no-one who has been humbled and despised and weary and who has endured for the sake of our Lord who does not receive rest and honour here a hundred times over, freely and abundantly: for it is a pledge of what is to come. Whoever impoverishes himself for his sake becomes wealthy from his treasures. Whoever forsakes earthly things and grasps heavenly will not be destitute of the earthly things which are necessary for him.

8. Let the love of our Lord separate you from your wealth and your family and your prosperity. Do not wait for death to draw you away from all that you have. For the event which cannot be commanded will make you set out, and that not to a place where you intend to journey. While you still have eyes, see your path; while you still have feet, be prepared to go walk alongside life; and while you are still in a place of changes, understand salvation, lest in expectation of the days to come you waste your life on an empty promise and unprofitable riches. Cut down the tree that does not bear fruit[33], which is a reminder of hindrances, while you still have the strength. Put on in your soul a healthy preparation for our Lord; for he is the source of a praiseworthy life. Let us run to his side in truth, that we may be with him in glory. Let us offer the sacrifice of our endeavours in his humility, that we may live with him in his exaltation, worshipped with his father and the holy spirit, to the end of the ages. Amen.

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[33] **X.8** Matt. 7:19.

PART 3[34]

Xb

Next, an extract from a letter to one of those friends who wished to go out to the desirable companionship of the guides of the ascetic life and was oppressed by his fear. By the same author Šubḥalmaran.

1. To an heir of the good inheritance of the promised life, a strenuous worker steadfast in his love, Mar Such-and-such. From someone more wretched than any, made perfect in every kind of hatefulness, but your brother and neighbour in everything, and especially in our Lord the perfecter of all good and who is diligent for you in his love and who makes you perfect by his affection and with his grace: greeting. A bond, when due, always demands interest, and especially when attested by our Lord. All debt expires, but the debt of love never expires, especially for those who are wise in their hope. But difficulties, oppression, disturbances and distractions, which are a winding sheet for sin, do not let alone the nature of that freedom whose ordering you follow by custom. They, and especially the turbulence of our time shaken by our wicked evil, oppose the purpose of things which help. I have learned from those who have upright lives who, speaking by the spirit, inscribed it in their writings, and said: '*In the last days the times will be made hard* against the sheepfold[35]'. In exchange for afflictions resulting from sins they handed over what they had in life as their sign that you should rule over the turbulence of passions and govern the tumult of rebellion.

2. Every chastisement is for the sake of folly; every kind of oppression because of evil; and every kind of trial for the sake of testing. All these are provided for building up and not for destruction. Who is there that builds anything without endeavour? No chastisement comes by chance, or affliction by co-incidence. Everything that oppresses or makes great comes from the just dispensation of a great ruler who has authority over all living, without whose indication not even a sparrow falls into a snare. Through many kinds of weapon and the multitude of forces of opponents, even strong men become weak. Because of the disturbance of the times and the vehemence of things that terrorise even wise men are perturbed, enlightened ones are beclouded and the gentle virtuous are dismayed, for through all our wickedness our generation is brought to an end. It is shipwrecked on all our rebellion.

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[34] In the manuscript this letter is placed between chapters X and XI of those *Concerning wise admonitions*... It is therefore considered a separate Part of the collection, but for convenience of reference designated Xb.

[35] **Xb.1** cf 2 Tim. 3:1.

3. There is a discipline which is a pledge of the torment which is to befall the wicked, as in the cases of Saul and Judas. And there is a discipline for the purification of the blemishes of those prone to fall, which is like that of David and Paul. There is an affliction which is entirely for deliverance, like that of Job and the prophets and the apostles and all those who fear the Lord. And there is one whose gift is gain, proportionate to the knowledge and needs of those who welcome it in thanksgiving. Perfect grieving for the sake of God brings to birth perfect consolation. But someone who has no discernment with respect to the world is marked out for great grief. There is a grief which is the mother of joys, like those of all penitents and holy ones, and there is a joy that increases distresses, like that of the morally worthless and workers of wicked things. The rain comes down on the earth, and thorns come up with the seeds, and sweet things with the bitter. Chastisement comes on the people, and everyone receives from its vehemence what is his due. Those who are blemished in life are scoured by it; those who are wicked in life are the more destroyed by it. Those on the left side[36] are in a state of murmuring; those on the right side in thanksgiving.

4. A life which is casual has woeful support. The destination of someone who lives in a trackless waste is obvious. There is a disturbance in the elements in a time of changes, there is one also in the travails of the end of the age. Most to be feared are all the dispensations of providence in provisions which are not revealed. Just as a mother in childbirth is in labour and is terrified when the time to give birth has come, so the earth is shaken and thrown into tumult when the time of the end is come, for it is struck by a rod from above. Unless we blind the sight of our understanding to the significance of our time, the parable of the fig tree[37] is not far from us: it begins to bud. If we do not move on within the true limits of our free discernment with a conviction about what is going to happen to the good and the evil, we do not make progress with regard to the prohibition of our teacher about overcoming evil with evil[38].

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[36] **Xb.3** cf Matt. 25:32-46. The parable of the division of sheep and goats, with its placing of them at the right and left hand of God, becomes a common metaphor for those favoured by God and those who incur his displeasure. 'Those on the right' and 'those on the left' are a shorthand reference and metaphor coming from this passage.

[37] **Xb.4** cf Matt. 24:32.

5. When we are distressed by a lustful spirit and are sealed by it for a lustful life, we are hemmed in by a spirit of falsehood and by it we are stamped for a death of torments. When we are at peace with ourselves in the love of our creator in the love of our neighbours, there is nothing that can strive against us and harm us, not even the one who from the beginning was ready to kill[39]. If we do not scour ourselves as the price of honour, trials will indeed refine us from without as the price of disgrace. As is said, 'If we judge ourselves we are not judged'[40]. If we had healed our wounds with a remedy that is within us, one that is external to us would not have been revealed to refine us. Public testings for hidden faults are like harsh remedies for difficult wounds. A warning to someone who sins and a punishment for someone who transgresses are like acute remedies for stinking ulcers and surgical cuttings and cauterising for chronic diseases. Those who lay hold of the world are devoured by their fraudulent distractions, similarly those whom the world acquires are devoured by their diseased passions. Time is cut short by justice: injury waits those who love it, and trial confronts the penitent who leaves off his endeavour. When the right hand of the helpers leaves off because of passions, then the left hand of the rebellious begins. The virtuous on the right hand[41] are brought to perfection with difficulty, because they ascend on a narrow and rugged pathway[42], contrary to nature and will and custom. Those on the left[43] who journey to that which is below come easily[44] to the lodging which is their destruction. He who ascends fights against solid air[45]; and he who from the beginning pulled down to destruction brings down to Sheol.

6. Sheol is distance from God; Abaddon is absence from the holy number of those on the right hand. The foot-soldiers of virtue are bound by the bonds of our time; *there is no one who repairs our hedge or stands in the breach*[46] of our sheepfold. Just as those knowledgeable in calculation and those engaged in calculation multiply by number, so general evil is the more increasingly strong to make war; and we fiercely set in order our struggle against it against each other: we rise up one against another to break in pieces, to overthrow, and to kill. Integrity has gone from us in a heart that lies in wait and a deceitful tongue, grace has fled from us, because we have turned aside from what is decent. In consequence we are eating the fruits of our labours. Teachers cease and advisers are quiet. Everyone has his own desire for his adviser and his own advantage is his pleasure. Teachers are driven away and reject the effrontery of disciples; disciples are degraded and cast away the fulfilment of their will. The powerful demands 'Give'; the judge says 'Bribe'; the teacher speaks the desire of his heart, and the disciple gives his intelligence a complete rest. Because the teacher has forsaken his road the disciple has abandoned his path. There is no understanding, for there is ignorance of good and evil, especially in our perverse and crooked generation. If everyone acted according to his knowledge and capacity, no more would be expected of him. As '*let every mouth* that cheats *be stopped*[47]', let anyone who is neglectful be condemned by his conscience as retribution. For our Lord and creator *has not left* my soul *without testimony*[48], in that until very last dregs of our kind there will not pass away guides and teachers of the path of life for anyone who wishes. And there is *no-one innocent*[49], have you not heard or seen or known? Have I not laboured for this? For this reason I urge you, my beloved, to stir up your lives and not go to sleep through negligence with respect to confidence laid down by love. For everyone who works *passes through the fire*; and he who is pure in his faith and in his deeds is polished as gold and silver and shines and gleams; and he who is like grass and stubble burns is blackened and despised[50]. The knowledge of deceits consumes away and crafty tongues are silenced as a flame in a lamp is transient. Anyone who sets it up receives its rays and gleams as its likeness, and anyone who lacks preparation ceases work because it is dark. That great light which shines upon everything in the coming of the Son of God is just like that. All those who have prepared themselves to welcome him with their good deeds, with his sudden splendid appearing shine in likeness to him; they go out as companions in the blessed cloud of his glory[51]. And those who are found to oppose him are tormented in darkness.

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[38] **Xb.4** cf Rom. 12:21.
[39] **Xb.5** cf John 8:44.
[40] Xb.5 cf Matt. 7:1.
[41] **Xb.5** cf Matt. 25:34.
[42] **Xb.5** Matt. 7:14.
[43] **Xb.5** Matt. 25:41.
[44] **Xb.5** Matt. 7:13.
[45] **Xb.5** cf 1 Cor. 9:26
[46] **Xb.6** Ezek. 22:30b.6.

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[47] **Xb.6** Rom. 3:19.
[48] **Xb.6** Acts 14:17.
[49] **Xb.6** Rom. 3:10; cf Ps. 14:1-3; 53:1-3.
[50] **Xb.6** 1 Cor. 3:13.
[51] **Xb.6** cf 1 Thess. 4:17.

PART 2 resumes

XI

Chapter Eleven, that it is not right we should repent in temporal expectation, and it is not appropriate that we should labour without discernment.

1. A common end is always near us, and it begins and ends the lifetime of each one of us. Anyone, therefore, who counters the negligence of his will by an activity made up of a contradiction of follies desires a divine hint in his heart that always draws him to repentance of life is like this: 'Today I will observe and I will see; tomorrow I will test and reject; and after it I will take my rest and be prepared. And so then I will put on my sandals and walk'. In these futile preparations he makes the years and the months go by. If you know, my brother, *when the thief comes*[52], or the master of the household[53], you watch the times carefully. But know, my beloved, that intellectual enquiry holds many back, and accordingly destroys hope from life, and so they depart as naked as they came. Again, there is someone who runs and labours to the point of exhaustion, and distributes to the needy, but acts indiscriminately according to his will, without investigation, just as he thinks. He does not walk in the narrow way of submission to the household of our Lord in whose haven life and light and wisdom are set. This man's service is one from fear.

2. If we are stewards of God, we are required to administer his property with integrity in everything we have, and we are required to administer his property, that is, the manner of living our temporal life, with all the instructions that go with his possessions. Why do you learn and so obtain the skills of the world and its commerce by enquiry and the advice of its wise men, yet do the things of our Lord haphazardly, according to your desire? Those building a house for a king bring it to completion it by making enquiry of wise men, with the labour of craftsmen, and with the great care taken by labourers. You separate yourself by your own will to be a temple for God: so it is surely even more important that in all your orderings of yourself you should seek out all the wisdom and knowledge that is appropriate for your perfection and so complete the building of your soul. Hence your labour to the point of exhaustion leads to recompense and not punishment.

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[52] **XI.1** cf Matt. 24:43.

[53] **XI.1** cf Matt.24:50.

3. By three activities all good things are recognised, and all the treasures of life and death acquired by our kind, an investigator who learns by thoughts by word and by deeds. He fully masters everything, and is required to work in three ways, and to be rich in one gift, being capable of earnest promptness. His thought is completed in his recompense according to aim and knowledge and encouragement and purity of heart. Labours are weighed, but not in comparison with weariness, or age, or length of time, as in the case of the woman celebrated in the small coins[54], or the man who was in the temple[55] or the one who was on the cross[56], or the woman who was at the feet of our Lord: in her heart she was burning to be made free of her guilt[57].

4. A heart that pants for God has rest only in God. It is a spiritual desire: a pure love of the love of God. This is a true possession: an upright faith and a comeliness of actions are a permanent treasure of life. Transparency of soul is completed through the *two commandments*, on which *hang* the scriptures and the natural dispositions[58]. Anyone who loves the Lord loves his image; and anyone who hates men does not love God. We are commanded to reject the hateful things in each other, and to hate wickedness. But that we should love and tolerate and heal each other: is the medicine of life which the *tax-collectors* receive *and the harlots*[59], and are saved. Perfected love which does not reject, and an unmixed hatred whose obscenities our Lord despises and rejects. But these individuals he approaches and loves and refreshes; and do you also give heed to yourself, my brother. Do not refine your treasure to benefit your passions, or spend labour to benefit your inclination, or make your supper to benefit your friends, or use your strength for what is worthless. Give the debtor what is his, and to the needy his portion. Give rest to the bruised at the cost of your fatigue, fatigue whether of spirit or of body, and fully advantage the needy at the expense of your own lack. Be sparing with yourself and give to the hungry, and from your plenty give refreshment to your friend.

5. Do not add a burden to your load with a discord of undiscerning thoughts and a multitude of profitless concerns. The battle with evil spirits is harsh for those who struggle; but greater than that is the one with evil spirits and disturbed thoughts. Convulsion cased by the demon is evil, and even more so a hardened understanding when the heart fights itself. Fear a deliberate evil which is dwelt on in the mind or put into effect in actions. The anger of God is always prepared for retribution against this. Continual anxiety about our distance from God, together with repentance for the hateful things in us, and a turning of ourselves from what is contrary: this delivers us from the coming torment of Gehenna which lasts for ever. It is oppressive that Satan rejoices at death and constructs it; but that it is so is our affair, because of our disposition and our evil passions. These result in us not being brought to perfection in what is agreeable either to us or to our companions as we would will it. For whom he kills, who can bring to life? And anyone whom he unjustly unsettles, not even God can give peace to. To whom can someone who is always angry at himself be reconciled? God is displeased with someone who is unreconciled to his neighbour. We are rightly formed from each other for this life, in the same way by means of our will we are formed with each other and from each other for the true life. Here it is by the intermediary of a seed of the natural order, and there it is by the intermediary of a seed of a spiritual order, that is, our love and our effective forethought for our neighbours.

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[54] **XI.3** cf Mark 12:42-44.

[55] **XI.3** Simeon. cf Luke 2:25-35.

[56] **XI.3** Penitent thief. cf Luke 23:39-43.

[57] **XI.3** (Mary Magdalene). cf Luke 7:36-50.

[58] **XI.4** Matt. 22:40.

[59] **XI.4** Matt. 21:31-2.

XII

Chapter Twelve, about freedom and temporal watchfulness, and about exhortation and subordination of disciples.

1. If either disposition or dispensation set you up as head or leader or as having authority over a wife and sons, over servants and hired workers, or over disciples and subordinates, or over a city or over an area, know yourself and organise your work in your order and degree; do not turn away. Stay in your place and remain in your status, condescend wisely and do not take ascendancy foolishly, and do not be an angry tyrant or a forceful ruler or a hasty zealot over those who are placed under your rule. Such as these multiply for themselves many vexations and bitter adversities. Take the greater care, therefore, if you are entrusted to administer monasteries of the household of God, whether one or many. Be as a father with his sons, and as the first-born of a family of brothers: it is right that the household of God should be a household of brothers and companions. If it is possible do not become irritated, even in your heart, should those who are subordinate to you not be diligent in being subject to you in everything and at all times according to your will. Give heed to weakness and ignorance which especially belongs to the natural freedom which was from Adam in the beginning. That is different from the true freedom in our Lord by which all are freed from every subordination to the violent. Therefore in love and self-control it is right for you in a kindly way to bring into subordination your brothers in all patience and instruction. Your small governance here on earth is begun under the shadow of time.

2. Freedom of the natural kind always reveals what its character is in us, that is, to those who in love and humility give themselves in their wills to the whole domination of God and temporal things. They are carefully obedient to their fathers, and serve carefully following their commands without indignation in the heart or murmuring in the mouth. It also reveals it in those who at any bitter and debauched time choose a destructive freedom, withholding the dues of fathers of the flesh and the spirit, and trampling the laws of natural order and scripture. Truly, brothers, those who despise subordination but desire freedom earn destruction and affliction of their soul. The foundation of freedom is submission. A house is not built without a foundation, and freedom does not come without submission. The child of the world of the spirit has the same constraint as the child of the body, O beloved. Whoever avoids these constraints is like a still born child who is not fully filled with blood, and because of this is not born alive to suck the *pure* and clear *milk*[60] which is a love of God and of parents or brethren.

3. A brother who wishes to live well in our Lord, and who does not choose a father to rear him or a governor who will guide him, is like an orphan who is powerless. A brother who forsakes the assembly and distances himself from the fathers while he is not yet perfect is like a solitary tree. Our thief is truly evil, the one who stole first, who plundered some of our treasures, destroyed others of them, and disfigured yet others of them, and yet gets no satisfaction from anything. It is not seemly to despise the fools and the wicked who are with us, provided they receive correction and wish to be put right. Even if they are greatly tiresome, we are not to mock them unless they remain stuck in refractoriness. Healing strength is made perfect from two elements: being made free by wisdom and being made free by self control. Anyone who finds someone able to take him and to guide him in the right way is able to take and govern many. Anyone who can endure hard things from his fathers is furthermore refreshed by his children. There are some spiritual children who love submission until death, and are never far from the wing of their fathers. The mark of the father is on the son, and of the teacher on his disciple. By its fruits is a tree known.

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[60] **XII.2** 1 Pet. 2:2.

XIII

Chapter Thirteen, about the necessity of joining the fathers and the brethren with great discernment, and about the latter times.

1. If you see someone who is distinguished for excellent wisdom or the service of virtue, and you wish to be in accord with him in love or a desire to listen, enquire about the elements of his way of life, and the manner of his life with respect to God, and whether he is in the company of others. If you find all well according to your search, cleave to him in truth and do not ever separate during any time of testing. Do not be carried away after an individual who is eagerly praised, for the wicked one adorns even ignorant persons who labour in confusion with the mark of one set on the right hand. Do not be hasty and, without enquiry, loathe someone who is inconsistent. Someone belonging to the right hand side can be struck so as to be helped by the hand of those who are at the left, so that a wise combatant may be strengthened in his struggle and a skilled craftsman in his work. To love everyone as reliable and to give honour without enquiry does no harm, but to hate and to despise someone because of the mind's supposition, or because of a worthless rumour, does great harm. To say that there is no necessity for us to love, that is worthless; but to say that we should love those who love us is the mark of workers in wickednesses.

2. The first principle is this: that by our death for one another we shall declare the wounds of love, like that of the messiah for our sake, and like that of all his saints on our behalf. Do not mix what you do in the name of our Lord with anything from your passions. Everything that you have abandoned or destroyed for his sake, whether it is rest or honour or wealth or authority, consider it something found only with the rest of your kin. He is the treasure house whose riches do not perish, and whose possessions cannot be plundered. If a husbandman does not scatter his seed on the ground on the basis of hope he will not gather an increase of a *hundred-fold*[61]; and if a seafarer does not risk his life on the sea he will not come by sea to his merchandise. If an ascetic does not despise himself, honour does not come near him. Do not despise a brother who is in our Lord; and if he is seven times in an offence do not scorn him. It may be that he is permitted to be overcome in order that he may be valiant. A servant of God does not fall in order to be destroyed, but in order to be stronger as a result of his fall and to be made secure; and abased so that he may be exalted. Everyone who is under instruction falls as well.

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[61] **XIII.2** Gen. 26:12. cf Matt. 13:8,23.

3. Gehenna devours in this present life any one who is instructed by our Lord. A righteous man receives his purification when he is tested; and adds the more to his treasure when he is oppressed and brought low. All our endeavours are outward and are for the sake of the purification of the root which is the heart. If the heart is not purified from passions and from the defiled course of evil thoughts, then a man labours in vain. A pure heart is the house of God; and the house of God lacks nothing that is good. No matter how much someone grows he desires to be taller than himself; because he is the image of God he strives to acquire divine things. If he moves forward with integrity in the path of the natural order, and in a morally upright way climbs the steps shown by scripture, he will reach an honoured meeting with his exemplar, and is clothed in his brightness and wrapped in his beauty. And he rejoices and is honoured with his praise.

4. See, my beloved, that your soul is not lost to your Father's household through evil dissipation of your life. Even someone who masters things only a little begins to be carried by those who are strong: they are intermediaries who possess the first principle of the heavenly things and a grasp of what is below. But what withers away the worthless and the erring who do not believe the truth has authority to destroy even those brought up by the truth, together with their leaves and their fruits as well. Only in name are we called 'mighty', and 'children of the mighty'. We are a long way from the course of their endeavours, the vigour of their contests, and watchfulness over their inheritance. There is no-one with us now to renew his weapon or set his shield firmly for war or combat like our fathers. They were always increasing their endeavours and sharpening their weapons in vigilant preparation and continual wrestling against the great enemy of the city of the saints.

5. Our fathers fought their contest in the inhabited country and in the desert, and built for us a stronghold and fortified cities for us to live in. They used the trustworthy stones of their excellent actions, using the pure gold of their faith and the chosen treasure of their ways of living. Along with the precious stones of their courage and the pearls of their sound teaching they gathered in for us treasures and the great provision of the truth for establishing our life. We however have become wise in the opposite way, and like those who increase their present possessions we have destroyed our inheritance through our passions acting on the promptings of our thoughts. Our walls are broken down, our strongholds are in ruins[62], our treasures laid bare by our enemies. We have laid waste our earlier dwellings but not built what should have been ours. As of our own will we have caused the overthrow of the foundation, something which in truth cannot be replaced, and anyone who does without it builds his house upon sand[63].

6. What is there then for us to say? Only that which was said about earlier heirs by their holy men: '*All of us like sheep have gone astray, and each of us has turned aside by himself*[64]', just as was said at that time: '*There is no ruler in Israel and no king; none to put on the ephod or place the incense, and each one says and does what is right in his will or his desire*[65]'. Because of this, the heart of the genuine is sad at the counterfeit. I ask you therefore my brother, while you still have a the little strength that is left, provide a place of refuge for yourself. It is that very time: '*Pray that you be worthy to flee from the things that are coming* on men because of sin[66]'. The bow drawn, the string tensioned, the arrow sharpened, the sword burnished, the lance gleaming and all the resources of the enemy are prepared for breaking us up, overtly and covertly. While you still have a respite, strengthen your defence so that you may be a protector not hindered by lack of resolution and struck by the burning arrows of the evil one. It is a time of the confusion of established things.

7. The assembly is scattered; equity is an empty phrase; concord falls into disuse; love departs; self-control is abolished; peace flees, and peaceful order is concealed. Against all the beauty of virtue and truth there is battle and warfare to disfigure and destroy. Few remain from those who are truly wise and have a grasp on integrity: silence is their truth and grief their hope, and each one of them is like a lion subdued by a leopard, with whom foxes sport. All these things, my beloved, begin to have dominion on every side. This is the first sign: an evil conspiracy of all degrees of all the orders of nature and of scripture. Life is over-turned; there are disturbances of an evil liberty, a multitude of promises in every mouth, a smallness of fulfilment in all actions, and a faintheartedness in all opposition; anger in every soul, vexation in every place; a life of peace cut short and the strength of distress is prolonged. The righteous man says 'Accept me,' the penitent says 'Forgive me,' old men say 'Woe,' young men cry 'Useless', and all the corners of the world say 'Alas for our generation, argumentative and provoking, long in its rebellion and sturdy in its wickedness, and its disasters are increased'. All of us lose our possessions; poverty rules over us because of our sins. Outside the walls of concord a strong man overpowers us. His wickedness matches his desire, and he dashes us against the ground one with another, everyone with his brother and his friend. The garrison leans against the wall, the keepers lean against the gates, and the gate is found open, and the wall abandoned by its owners. He entered our city in subtlety and struck it and found it asleep and deeply slumbering. He armed himself again openly, he gained some of us as servants, he supplied himself with a weapon from us, arrayed himself in the garment of our king: he was a killer and a destroyer and a marauder, with his servants after his own will.

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[62] **XIII.5** cf Lam. 2:5.
[63] **XIII.5** Matt. 7:26.
[64] **XIII.6** Is. 53:6.
[65] **XIII.6** Hos. 3:4; Jud. 17:6,.
[66] **XIII.6** Matt. 24:20; Luke 21:36.

PART 4

Next, warnings and chapters of instruction that are useful for honest penitents and for those who wish to increase their right actions, and about the last times These are set out alphabetically by the same Mar Šubḥalmaran[1].

I

All of your body you must guard, my beloved, lest it sin and be marred with hateful passions of desires and by neglect of good deeds which express honest repentance. And again, be watchfully anxious about your soul so that you do not do evil in things that happen by chance, through evil thought about a neighbour or a transgression of the commands of our Lord, and so you fall from your promise and from your covenant with the gospel which is full of life. Labour with your body for its sustenance in the life on earth, and for its true refreshment which is to come. Labour also in your soul, in the study of the scriptures and in meditation on the goodness of God, which, in his governance of the world, proclaims the wonder of his praise and our salvation. It extends itself to us also in its love, so that we may approach his side. Root out the evil from within, purify your mind from the thought that is in it, and keep your tongue from its hatefulness. Weary yourself in watching and in the prayer of discernment, and do not neglect your work. Beware of the demon of idleness and flee from that of doubt. Do not practise a habit of much sleep. Be prepared against all the injurious strength of those who hinder, resist it and do not be brought low by its tricks. Despise and hate it so that its poverty does not torment you in the place where the lazy are who do not work, and demons and men who do evil and sin but do not repent. Strive and arouse yourself by the vigour of your labours in the spirit so that you may find refuge under the protection of Our Saviour, who stretches out his arm to save you and protect you from the *burning arrows of the evil one*[2].

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[1] The first word of each paragraph begins with consecutive letters of the Syriac alphabet. Paragraphs I, XVIII-XXII have headings which are outside the scheme. In the translation the first word has been chosen and appears in bold type to indicate the scheme, suggestive of completeness of treatment.

[2] I Eph. 6:16.

II

Chapter Two

Be always seeking from God and do not be negligent. And if patience is not apportioned to you for your help, enquire of your fathers again. Do not be negligent or ashamed, and learn from them how you can live in your order of life as a penitent and a careful person so that you do not labour haphazardly, and as a matter of will waste your endeavours to no purpose. Someone who has confidence in what is worthless and whose life is not beaten down, and who seeks to enrich his life has more evil in his soul than someone who knows his possession of the truth but neither serves nor instructs. Beware of the evil spirit of depression, which is always ready for those who feel compunction. It distresses the spirit and frequently harms those who grieve over their undischarged debts. Do not let it harm you and steal from you a compunction which brings gain and is increased by the endeavours of humility and grief and moderation. It comes and puts black grief in your soul and unsettles your mind and darkens your understanding so that you do not pay attention to yourself and your direction, or know your way and your place of lodging. It confuses you with blindness in your heart, so you cease to forge your weapon to oppose it, or to prepare your provisions which come from your service to nourish yourself on your journey which is in his path, and you delay striking a bargain with the owner of your merchandise. But if you are diligent in humility to learn and strive to put into effect he will flee from you as an evil-doer does from one who is a mailed and armed soldier.

III

Chapter Three

Go boldly in all your labours of repentance. If you are wearied by your beginning do not be downcast and leave off. If the onsets of temptations strike you so as to cause you disquiet, do not be fearful, or leave off your earlier course until death. A person is not made perfect unless he has fought vigorously in his contest. Observe who your contest is with. Demons are greatly perturbed by those who are called from grace to repentance. At the beginning they flee and hide themselves, and watch to see if we complete our endeavours with joy in the working out of a distinctive way of life, or with grief in compunction of soul as necessary for our person. Then they lie in wait for us in the paths of our habits of life at the times of our struggles, in order to put to sleep whatever kind of wakefulness we might have, and our night-watching in the course of our labours. They bend down to lay snares. If there is carelessness or overwhelming and foolish enthusiasms in our course of life, then beware of the ruler of dissoluteness, for he is the vice-roy of obstructions. Do not be even a little slothful, for then he will find in you a space to incite you to sin. Even when he has been disturbed by your conversion and has fled and concealed himself, he will return and lay you low. He will not again allow his desires to impede you to go away from you. He will strike you with larger and larger things, until he brings you to the original place, and from there will make you entirely full of despair, and you will fall from the tablet of life to a harsh place of torments.

IV

Chapter Four

Do judge yourself with sorrow of heart at all times, like a guilty servant required to pay back something he took, but out of his wickedness and slackness he refused to repay the goodness of his master. He made his gift fruitless and buried his discernment in the dust of his passions, like a hog in the mud. With how much thought does our Lord seek his business on account of his life; but he is not able to repay the debt of his lord to whom he owes. In your mind enthrone our Lord on his glorious throne[3], as he said. In your understanding see his glorious integrity, when he weighs and gives every man according to his effort[4]. Those set on his right hand[5] to meet him are highly exalted in his honour and rejoice in his light. They are glad with him and are of good heart; they are without shame in their heavenly dwellings; in the sight of their Lord and their colleagues they grasp in their hands the talents[6] of their ways of life, for the sake of the glory which is theirs, and as a reproach to sinners. Observe too those on the left[7], that they are far from that glory and are strangers to that acceptable assembly, for '*The wicked will not stand up in judgment*[8]', and so on. Their faces are ashamed and their persons downcast; it is not possible for them gaze at anything, except each one on that document of debt which is hung up and open and spread out in front of his eyes, with all his wickedness, in view of things earthly and heavenly. In addition to all these things they are rightly tormented, and they burn in the fire that seizes the brushwood of their sins, each one according to what he has now collected in his indiscriminate pleasures. But you, penitent of God, stand carefully while you have time and pray to him who recompenses your deeds, in case he dismisses you to the left hand side. This present life is the place of hope for the guilty; now is the acceptable time for the penitent. Repent, beloved, and be delivered from that harsh place of utter exile, for there is no release from there for those who inherit it.

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[3] **IV** cf Matt. 25:31.
[4] **IV** cf 1 Cor. 3:8.
[5] **IV** Matt. 25:34.
[6] **IV** cf Matt. 25:14-28.

V

Chapter Five

Have generosity in crying woe for yourself at all times while you labour earnestly without temptation, and busy yourself joyfully with your labour, in case you become proud and fall into the judgment of Satan and are destroyed. When you are neglectful of the occasions of passions or events that come unexpectedly, do not forget your goal and become faint-hearted, so depriving your soul of the life of the Messiah, like Judas. Even if you are fearful by inclination, that you might depart in an evil manner from this short life and at your latter end be something for burning, have this thought about yourself until your departure, that your future inheritance might be in a place of woe and torment. Humble yourself in the remembrance of Gehenna during your life on earth, perhaps you will be delivered from her there. Hate her way and her distress will not strike you. Remove yourself from contact with her lest her servants beat you. Do not use her seed for growth, lest you fall into the hands of her husbandman. Release her tribute, lest her collectors be tiresome. Do not fulfil the desire of your heart lest her rulers have authority over you. Do not turn your gaze upon her lest her delights ensnare you. Put her boundaries far from you lest her possessors make you a debtor. She is a fornicator, a lover of many in her licence; she is an adulteress, destroyer of the virtuous, and does not loathe what is hateful. This is a survey of her works which intend us all to make our home in her bosom. But I beseech you, my brother, be heedful in your soul of the Lord of all the virtues, and do not exchange light for fire.

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[7] **IV** cf Matt. 25:41.
[8] **IV** Ps. 1:5.

VI

Chapter Six

'**Woe** to me and to my God be the glory'. Say this to yourself perpetually, for this is the compunction of genuine penitents, so that anguish over their offences never ceases Praise and thanksgiving to their Lord from their suppliant hearts provide a breathing space, so that a memorial of the outpoured mercies of the glorious creator does not cease even in their compunction. So too do you, beloved, fight by this means so that you may recollect your mind from distraction by anxiety and passion over your sins and expectation of their punishment, or in astonishment at the love and goodness of our creator and the splendid glory of his being far above all. This is understood by pure and enlightened minds, in proportion to the cleanliness of their ways of life and the purity of their faith, and is understood spiritually by movements of the mind and not by the senses. This corresponds to the arrangement of the subtleness of its life-giving provisions. The beauty of the glory which is to come cannot be described[9], nor can its characteristics be completely spoken of, neither can the characteristics of the darkness and the hardship and the torment be explained. It cannot be compared with anything that is a resemblance or image in this world, other than by the word which tells that both the one and the other exist. God knows how the present now is and how the good of those who repent and are made righteous does not pass away, for it is without end. Similarly there is woe for those who sin and do not repent; it is limitless and never removed. But if torment passes away and is removed, then pleasure, too, grows great and is increased. The things of the world to come are unchanging, a world which God alone knows for he made it. Watch yourself, O preacher, give your mind to the matter. Woe to me; our Lord have pity on me; praise to you.

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[9] **VI** cf Rom. 8:18; 1 Cor. 2:9.

VII

Chapter Seven

Zealous stirring of Gehenna and the shame of your sins, O penitent, write on the tablets of your heart and set in front of you as an image in front of you. Make a picture as you are able. The dark fire that burns with the fuel of many of sins has neither appearance nor brightness that is beautiful. This is the fire which is not blown out and which causes torment in the lower place for those who loved the lower things unlawfully and forsook the promised wealth above, and who loved and honoured things here below, with a contempt for things above. Beneath is outer darkness, here there is weeping and gnashing of teeth by all those who provoked the great bridegroom, the Son of God, and by those who destroyed their body with evil passions and harshness. Here there is shame for sins, and mutual embarrassment and the fear of judgment. On the earth is revealed and displayed everyone with all his blemishes and disgraces. Here is the dwelling of the wicked and the sinners, demons and men. Here are brought low and rejected all the mighty men of wickedness and sin in a shame which has no consolation. Woe to me, woe to me who did not repent. Perhaps with these I shall be condemned and my inheritance and my treasure be found among them. Woe to me woe to me who do not repent. Repent, O sinner, and let not your heart be hardened in the errors of your passions. Be strong whoever falls and is negligent, for your place is not far from the fire unless you take pains and journey towards the light. Satan is all fire of torments, as the Messiah is all light of pleasing things. Walk while you still have an opportunity and time for instruction beside that light, you who are called and chosen by our Lord. O you who are merciful to all, have mercy on me. Glory to you from all that you have created for ever and ever.

VIII

Chapter Eight

Have strength to increase your spiritual gaze which is cleaned and purified by grace from the spiritual womb of holy baptism the mother of all. This gaze is kept pure and cleansed and enlightened by the important receiving of the body and blood of the all powerful living and life-giving food of all. It is medicine for all disease and healing for all sickness and sustenance of all who live; for all who because of the life of the Messiah lover of penitents are not faint-hearted in will. Look at the place above, pure and clear and set apart, and see in it the city of the saints, established and adorned, with wonderful lodgings filled with everything good. It was prepared before the foundations of the world for those who are lovers of God in each generation. They have diligently set there, in the heavens, the great place for their inheritance, the treasure of their possessions and the reward of their endeavours. These have served according to his will found in his commandments in proportion to their poor natural strength. And our Lord who knows their desire prepares for them a denarius[10] according to the great wealth of his gift. This reward is completed when he is led in triumph among them in praise, *like the sun*[11] among the luminaries, and so on. And crowds of saints surround him, and hosts of spirits with the chosen group of the Twelve, and theirs is one brightness and one glory. These live in honour in a common meeting place in his glorious harbour. That place is all pleasant light, its beauty is unchanging, its rest undisturbed, and it cannot be understood by any rational being, even if many who speak about it are consumed by his hidden love. Have pity on me you who are concealed from all and revealed from all. Praise to you.

IX

Chapter Nine

The good news of the kingdom and the promise of our king encourages us with its cry and summons us at all times '*Come to me*[12]'. For the prophet had earlier said to the needy '*Ho! all who thirst come to the waters*[13]'. And our Lord said about those waters: '*Everyone who thirsts let him come to me and drink*[14]. *And whoever drinks from the waters that I will give him, will never thirst*[15]. He continues with no lack of spiritual refreshment. *For I am come from the Father*[16], and I come here to lead you to[17] life, *and whoever comes to me I will not cast out*[18]. *And whoever believes on me will never be ashamed*[19]. *And wherever I am, there will my servant be also*[20]'. And this is person who serves him: someone who takes trouble with the life that is in him, so as to be made perfect and to become like him, being prepared for all his sufferings to the point of crucifixion. Abandon your little things, son of the earth: see, heaven replaces your earth. Look, God is a father to you in place of your father after the flesh. And instead of brothers and sisters, look at all the saints and the whole nature of spiritual beings. Instead of the serenity that comes from earth, look at the genuine blessings that are in heaven. Instead of the life of time, look at that of eternity, perfect in fulfilment and filled with pleasure. In it are neither passions nor thoughts, neither labour nor need, no nourishment gathered at the expense of weariness. Our Lord said: '*Whoever loves me is loved by my Father. And I will love him and show him myself*[21]. *And I and my Father will come and we will make a dwelling with him*[22] for his rest'. What does the dwelling of God lack? Blessed is he who believes and is worthy to receive him. '*Whoever loves me keeps my word*[23]. *If you love me; keep my commandments*[24]. *This is my command, that you love one another*[25]'. Grant me that I love you, my saviour, and do not become an abuser of your love towards me. Praise to you.

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[10] **VIII** cf Matt. 20:1-16.
[11] **VIII** Matt. 13:43.
[12] **IX** Matt. 11:28.
[13] **IX** Is. 55:1.
[14] **IX** John 7:37.
[15] **IX** John 4:14.
[16] **IX** John 16:28.

X

Chapter 10

It must be, my beloved, that your soul should be like a dove, always guileless and peaceable towards God and towards men, in your thoughts and in your words and in your deeds. Strive and struggle to purify your heart from evil things harmful to your neighbour. Accept all the afflictions and hardships that come to you from men, purposely or accidentally, and trust that they are dispensed for your cure by your true physi-

[17] **IX** cf John 10:10.
[18] **IX** John 6:37.
[19] **IX** cf John 11:25,26; Rom. 9:33.
[20] **IX** John 12:26.
[21] **IX** John 14:21.
[22] **IX** John 14:23.
[23] **IX** John 14:23.
[24] **IX** John 14:21.
[25] **IX** John 15:12.

cian. If temptation chastens you when it meets you, welcome it as a harsh medicine for a purulent abscess, and as an excision or a cauterising for a difficult disease. If you have nothing purulent in you there will be no medicine to give you pain. These resources, even if they give pain and exacerbate at the beginning, nevertheless at the end give a wholesome healing to someone who perseveres and recognises this. There is healing through things which are pleasant and things which are loathsome; similarly there is advantage in the pleasing words of our fathers and beloved friends and also in the grievous words of our jealous and wicked neighbours whether stirred up by men or demons. Every testing that comes to a man in this life, and which he acknowledges, is appropriate for him if he is wise. This is especially so for someone whose standard of life is laborious and has integrity, against whom there is a harsh combat by bitter jealousies of hateful demons. Such persons have just as much adornment from loathsome and bitter medicines as from warnings and admonitions of brothers and fathers. Things that are painful in their beginnings are just the same as things which are pleasant. Testings that come each day purify the virtue of each day and scour away the dirt that defiles it, or they call to mind what is despicable or point out refreshment that is to come. Look, you who are liable to temptation, and do not be disheartened *'The righteous person lives by faith*[26]. And if he is disheartened my soul delights in him: whoever endures the affliction that is on my account, and gives thanks for all the testings until the end: by me he will live', says the Lord. Be merciful to my wretchedness, giver of life to all. Praise to you.

XI

Chapter Eleven

Calm dignity and discretion and quiet silence and a subdued voice and restful speech and a modest sitting down and a sober stance and a way of walking that does not disturb and a gaze that does not wander and a modest reverence and a greeting which anticipates, an unhurried eating and an unhasting drinking and a watchfulness: acquire these in all your life, humble and not causing offence. Such qualities as these are the outward virtues of ascetics who are marked out by them. Struggle to obtain these, in order that you may be honoured for them all and be beloved by your Lord on account of all. And, further, have authority with the strength to subdue your passions and to root out the evil seed which the adversary has scattered in your bodily senses for the destruction of your good endeavours in God. There are five bodily senses, able to receive and provide an entrance for all sustenance which is a support for life. Seeing; hearing; breathing; tasting; touching. With all these the evil one contrives means to bring in the bitter stratagems of his evil, in order to place them in at the centre of the motions of the heart in so far as he defiles it. If the senses do not listen to him he cannot enter by means of the emotions. Watch your senses well, and do not be neglectful. Drive their fleshly delights from them, and judge and exercise discernment carefully, and so what comes for profit and moderate nourishment will enter through them. Otherwise our enemy will capture you and disfigure you through them like a thief, as is his custom. This is his aim in his contests, openly as a strong man if he is able; if not, then as a thief he contrives an ambush. With every trick he strives for destruction rather than the reward of victory. For your part, establish for yourself a guardian to deliver you a remembrance of your Lord in all your doings. By this weapon you will scarcely be conquered, if he looks at us who are clothed with the shining deeds of virtue. May your strength omnipotent support us, O our Lord. Praise to you.

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[26] X Hab. 2:4; cf Heb. 10:38.

XII

Chapter Twelve

1. Look: if you long to go down to the stormy sea of the religious life of those close to our Lord, and to bathe in it so as to be washed in it from your dirt and purified by it from your defilements, and be able to take and collect some of the treasures which are in it, that is, nourishment suitable for a permanent life for your poverty, then ask eagerly about those who swim in it, and about those who have confidence in what is found in it. When you have found what you were seeking, be brave along with them and patient. Learn from them how to swim and stay alive, in case you swim in the open waves of the sea, fail to reach the place of its treasures, and come out of it battered and impoverished. These things happen to those who hate the virtue of submission, or who promise but disobey their guides, wishing that their fathers guide them according to their own will and not as befits the right order of their upbringing. Hence the generosity which sustains them does not reveal its riches to them, because they do not wish to drink the gentle water of instruction. From this analogy take your pattern of life by means of a metaphor or parable. The sea of asceticism is the calm habit of life of the monastic way. And the waters are the endeavours of repentance. Our fathers and brethren are plunged in water then, and are fishers.

2. The nakedness of those who are plunged in water is self denial. When they plunge feet upwards it is humility. The cloth around the loins is diligence; the ability by which a man retains his breath is endurance, which in its beginning is good. The harsh buffetings of the waves are temptations. The sea-bed to which they descend is humility. The pearl on whose appearance they depend is love, mercy. An affection for all good things; a pleasant willingness to listen; cheerfulness in receiving strangers; the washing of those who are wearied; the refreshment of those who are ravaged; alms for the needy; the service of those who are sick, and all those things in which there is a fulfilment of love towards neighbours: true faith in the heart is especially necessary for the fulfilling of these and the completion of itself. Also, genuine thanksgiving in the mouth; rightness of purpose in deeds; service; watchfulness; recollection of thoughts; simplicity; purity of heart: from all these is born the prayer in which a man sees our Lord and speaks with him in confidence. For this indeed is the mirror of the spirit which is given to an individual for his profit as a result of goodness in this life of vanity.

3. All these things our Lord placed on the earth of humility. Just as a pearl fisher is unable to pursue the trade of the sea unless he holds out bravely without breathing until the sea bed, so also the religious in a monastery will not gain our Lord's humility of heart through his encouragement, unless in his dwelling in one place he holds out bravely in his endeavour until death: he is unable to acquire the true treasure full of all profitable life, which is the sight of the Messiah our hope. It is in his right hand's protection that the doers of good deeds take pleasure, for they have been made perfect in his love according to his will, which is worthy of worship, in the fulfilment of his commandments. Let our heart rejoice in your salvation, O Messiah. Praise to you.

XIII

Chapter Thirteen

My beloved, a discerning penitent, I now instruct you as a ploughman of repentance and a harvester of virtue. Someone who weighs the earth of himself by patient thanksgiving in every temptation gains humility which is genuine, and grieves over his offences of heart and mouth and deeds. Until now he clears the open country of himself from the briars of foolish passions and from the thorns of demons, and digs it and manures it with earnest spiritual thought. Then the gentle mercy of our Lord is sent to him. And it carries in its hand a letter of encouragement: 'The Lord took away your foolishness, you will not die; be strong and I will support you.' And with its right hand it sprinkles on the dryness of his seed the refreshing dew of mercy that moistens and makes all good seed grow in every soul. If it receives strength, and puts down its root into the truth, and is not choked by the passions of doubtfulness because of the failure of those who weed[27] or by the stratagem of demons, the sowers of wicked things, then our Lord sends a cloud of his goodness by day, a pillar of fire by night. He sends too holy and life-giving water from the spiritual rock for its watering, and incorporeal manna for its nourishment[28]. And he too labours with the nourishment of the manna, and rejoices and is not weary. And he drinks and grows, he receives light and is enriched, bringing an increase of new seeds within himself. These are always cultivated with the ploughshare of prayer until they are made perfect and are profitable for the harvest. This is the seed whose leaves are on earth but their fruits in heaven. This is the treasure which is gained on earth but its entirety is placed in heaven. All these things are in truth the possession of anyone who begins and ends well, and does not cut short his journey during his travel directed in hope, until the journey's end in a haven of rest. May your mercy support us in your good hope, you hope of penitents. Praise to you.

XIV

Chapter Fourteen

'***Now I came to cast fire on the earth***[29]', says our Lord, 'and it lays waste as that which devours all evil things'. It is the fire which burns up the evil seeds of our enemies the demons, singes falsehood, and with its own burning heat scorches those who serve it. But it also gives light to men, and directs them to walk in the virtuous path of its life-giving commandments. It also burns in the hearts of many, and burns up the brushwood of their passions, and warms the cool movements of their understanding; they are purified by it, and in their fervour give light. By it they see at its centre the *true light*[30] of the world which is coming, and rest from this world of passions in thanksgiving before him. They dipped the sword of their thoughts into the love of him who kindled it, they destroyed and cast out all hindrances from their souls, and by their endeavours gave their strength to hurry towards the world of life by means of their crucifixion. They show by their way of living here below that they are seeking their city which is above, the one which has God as its craftsman and builder. And they run to it eagerly, like a child to the breast and the bosom of its mother. As blessed Paul said, '*The Jerusalem which is above is free, that which is our mother. For it is written, "Rejoice, you barren one who has not given birth"*, for the children to which the earth has given birth for you. *Because the sons of the solitary woman are more than the sons of the married*[31]*'. These are born to her of water and spirit*[32] and they were made perfect for the life of joys by an upbringing of fire and water. They were born from heaven, but the earth brought them up. Some of them were taken by a nurse ignorantly and negligently and they remained in want; some of them, however, as they grew up were aware of their mother's love for her sons, and leapt up and went up in hope to her bosom, and set their love there and she welcomed their endeavours. The earth raised them; the milk that they suck is from heaven, and it was known before the foundation of the world that it was prepared for those invited to it at the end by its maker. For God completes everything, as does the Son of God, who is *not ashamed to call us his brethren*[33] in his love. Make us sharers with your saints, and make us worthy of the crusts of your love in your mercy. Our King and our Lord the lover of all in his goodness, praise to you.

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[27] **XIII** The manuscript gives 'outpouring of helps', but a simple emendation gives the present translation which suits the context better.

[28] **XIII** cf Exod. 13:22; 16:35; 17:6; 1 Cor. 10:1-4.

[29] **XIV** Luke 12:49.

XV

Chapter Fifteen

1. Set your heart on the great summary of the commandment, which is love. It is the fulfilment of the law, it is the nourishment of all the virtues, and within it is placed true rest and all its blessings. It is the table of all joys earthly and heavenly, according to the ordering of time and the future life. Blessed is the person who exerts himself and obtains it; for no-one rejoices without it. It is the trader of all our good things, the husbandman of everything that gives us rest. Love which is perfect has authority over everything that is present and everything that is to come, to make all cheerful, and especially those chosen by our Lord, for they are those who see truth in everlasting life. Our Lord stamped his disciples with this mark, and anyone in whom this mark is not seen is not a sheep of our Lord and does not grow in tranquillity and honours. Anyone who tries to find by force destroys all his possessions. A person who is adorned with truth strives until death and passes beyond it if he is hard pressed and yet is not overcome. Woe to us who have blotted out this mark from our souls by our passions. The demons did not leave us any virtue which they did not disfigure, or destroy, or steal. They saw that it is this mark which fell upon a true man so that he might be distinctly set apart by them from their counterfeit attendants. So they spread out and forcibly took him from us by means of our passions, and handed him over to them so that they might bury their hateful things in him, and establish their deceit in him. Woe to us, beloved, that our virtue is departed from us. Woe to us that there is more cunning in those born to deceive than in us. There is no evil which is not effected among them, and we tolerate the burden of each other without shame. But though their deceit does not wither away and be destroyed because of the truth, we are enabled by this gift which is beyond ourselves, provided that we gather together in order to build and not to pull down. But when one of them is found in naked evil, they spread themselves abroad in disturbances and acts to inspire terror effected by their sorcerers in foul deeds. By every possible trick they bring about an accuser who says 'I have sinned, I have deceived, and I am guilty'. They see and they hear and they know, but their secret knowledge is concealed. Among us, however, what obtains? Everything is upside down: just as our truth is greater than all, its perfection in our deeds is correspondingly smaller.

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[30] **XIV** John 1:9.
[31] **XIV** Gal. 4:26.
[32] **XIV** John 3:5.
[33] **XIV** Heb. 2:11.

2. Unless I repeat from my conscious mind what is in it, I am astonished at those born to falsehood, how vigorous they are to conceal their hatefulness, to build each other up and to proclaim their counterfeit virtue, something which is entirely detestable and abhorrent, wholly ready for the fire. Our sort of virtue is this, and it belongs to those who are upright. It knows truth and teaches integrity, yet its mouth is fearlessly open to besmirch its virtue. If we are gathered together for slander we exert ourselves more than for building. And if we disperse in order to disparage, it is emptiness when we draw near, and woe when we depart. In a single hour's petty vexation we deny many days of peacefulness. If affliction comes to one of us in his temptation and he despairs, we bring him humiliation instead of encouragement, and the "Peace be upon us" is what was said when her sister Judah justified herself[34]. This is an object of wonder even to animals both wild and domestic who agree with each other in their dwelling in thunder and lightning, just as it is hard for them while they are separated, and they groan and weep for the sake of custom. Yet it is easy for us to do that which it is difficult for wild animals. Who then reveals to me where pure love is to be found? And with whom is it, apart from God? And I roamed in the air and in the sea and on the dry land to the point of death for possibly I might find it. Praise to you Lord of love, for you are close to the children of love. Do not deprive me of its goodness. Our Lord praise to you.

XVI

Chapter Sixteen

About love and its qualities, and about its virtues, if you are willing to learn. You find that it is spun and woven in different threads in all the scriptures and natural orders, as if woven by weavers. For our Lord said '*On these hang the law and the prophets*[35]'. And when Paul was set on fire by his love he cried[36] and was provoked to zeal '*If there is in me any prophecy, and I should know the mysteries* of the godhead on earth or in heaven; and if there be in me any *faith so that I might remove mountains* by my word; *and if I convey all that I have to the poor; and if I hand my body over to be burned* for the sake of truth; and if I were in possession of and had control over all the virtues of earth and heaven, of angels and of men, and do *not* do these things in *love* or for its sake, *I gain nothing*. *Love is patient* and takes delight in its testing and rejoices in its afflictions; *is not envious*; *does not* purpose to do *evil* if it sees evil, *does not* do anything that *oppress*es or puts to dishonour its neighbour. It accepts all kinds of evil, *endures all* oppressions if they occur'. And when he was so conquered by its greatness as to speak of its beauty, he defined that *'love never fails'*. The place of love is supreme; and it is not brought low and suppressed with one who falls. Truly my beloved what breath is to all the limbs of the body, love is to all the fabric of virtue. Everyone who is genuine loves its blessing. Woe to me for I have hated you as much as you have loved me, O love the giver of life to all. Great fountain of mercy have pity on me and mingle me with you at the intercession of my Lord for you are my creator. Do not loathe me because of my loathsomeness: your coming was for my sake. Praise to you.

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[34] **XV.2** cf 2 Chron. 14:7(?); Jer. 6:14.

[35] **XVI** Matt. 22.40.

[36] **XVI** for the rest of this passage cf I Cor. 13:1-8. It is a good example of the author's selection, rearrangement, and expansion of phrases in order to make his point with clarity in context.

XVII

Chapter Seventeen

Present in an open way are the commandments which our Lord set before us here below, and hidden there above are the recompenses. And he coaxes us to bring them to fulfilment. He sets them in order for us so that we do not forsake them. He warns about the forgiveness of sins[37] and about how we should bless our persecutors and pray for those who treat us with violence[38], and how we should do what is virtuous to those who do evil things[39]: these things and such as are written without limit are commanded about the acquisition of love. For love is the inner wall of the house of the Father; it is part of the bride chamber of the heavenly bridegroom, his son, and it is the sacred dwelling of the Holy Spirit. Moreover, the law and the prophets are for its sake, and our Lord's coming and his death on our account. Whoever receives some of his gifts, or has authority over all, has open access in confidence of his faithfulness to enter into that rest and to be a participant in the delight which is our Lord's. He is to mingle with those who have lived virtuously in every generation according to the worshipful will of the Father of the bridegroom, the Lord of the feast: his food is love and his drink is a rejoicing, in which there is neither thirst nor drunkenness. *There is* there *neither servant nor freeborn*[40], for all of it is freedom, all of it praise, the imperial peace of our Lord, and the peaceableness of the Father, and the pleasance of the Holy Spirit. In prayer for the hope for my lost condition do not despise my nakedness. Praise to you with your Father and the Holy Spirit who is alive, now and at all times and for eternity. Amen

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[37] **XVII** cf Matt. 18:21-35.
[38] **XVII** cf Matt. 5:44.
[39] **XVII** cf Matt. 5:39-42.
[40] **XVII** Gal. 3:27-8

XVIII

Chapter Eighteen

About modest chastity and the great virtue of celibacy. And about the seemliness of holy continence and about those who choose such things and keep them with due order.

1. See you are willing, my beloved, to listen and to learn about the modest virtues of celibacy and continence. The modest chastity which the divine law demands of us is this: one wife for one husband, as it was well established from the beginning '*male and female God created them*[41]'. The spiritual law, however, in its hidden meaning, teaches and judges those who receive it single-mindedly as follows. By the decree of the ordered chastity of our creation we should eagerly long to act and take pains to find peace in the senses of the body and the stirrings of the soul. This chastity the whole human race kept, as did the foundation of the saints, from the time of Adam until John the Baptist: they guarded their bodies for the true intercourse, and were watchful over their chastity until death, that is from a marriage which is unlawful. If, however, one of saints or prophets considers taking of a multitude of wives, and cites the grounds to be: just like Abraham[42] and Jacob[43], and that there is no record of an open command about these things, and further, they do not come to this in the passions of a corrupt desire: against this, God did not accept those who did this in unrestrained passion when they transgressed, he suddenly struck them forcefully with the threat of death. As he did with David[44] and Abimelech[45] and the others. More honoured is the marriage of each with his own, if each man behaves in purity and in accordance with the natural and scriptural law. Because in this way our good creator wishes that we might transmit our nature and in this present life adapt to its first origin. On that account it is not a sin. God forbid.

[41] **XVIII.1** Gen. 1:27.
[42] **XVIII.1** cf Gen. 11:29; 16:3.
[43] **XVIII.1** cf Gen. 29:23,28; 30:4,9.
[44] **XVIII.1** cf 2 Sam. 12:10-2.
[45] **XVIII.1** cf Gen. 20:3.

2. Cursed is anyone who falsely accuses our creator for the management of the things he created. For everything that he made and established is good, and especially our nature in all the ways it is ordered by him. Moreover, it is not the case that continence is made perfect just through our not being married, otherwise even the wild animals would be made righteous. Marriage is given for the honourable transmission of our generations, even if it seems mere pleasure to the untaught, who have no hope of life which is in God, and who because of their rebellion and wickedness say dishonourable things about this institution. Celibacy and its wife continence are for ever higher in their attributes than the chastity of the married, as a fat offering is higher than a sacred gift, for in its entirety it ascends on the altar as a whole offering, a gift of reconciliation with the Lord, and as the sun exceeds the moon in its brightness

3. Celibacy began to be ordered aright from the beginning, in Abel the second son of Adam's household[46], and in the continence in Enoch[47] who was of the seed of righteous Seth. And after the ten generations[48] who came to an end in the flood, from the seed of Shem who came from Noah[49] who was of the generation of Enoch, continence is seen in the blessed Moses the first-born of the prophets. This was the kind seen in Enoch, and in Elijah that of Abel. So too our holy fathers, the teachers of celibacy who were far removed from the contamination of the evil passions of the flesh, said about blessed Moses: that after God spoke with him and entrusted him with the law, *and the skin of his face shone*[50], he was never again joined to a woman. And they also relate of Jesus bar Nun that he was not married, because from his youth he was chosen for the service of the blessed Moses[51]. Because of a holy zeal for his teacher and his love of faith he remained in his purity and was bequeathed the governance of his people after his teacher[52]. This accorded with the prophecy about him in the wilderness when those seventy and two elders were chosen, when it was said to Moses *I will take some of my spirit which is on you and will give it to seventy elders*[53]'. What then is their prophecy? 'That Moses brought us from the land of Egypt, and Jesus son of Nun brought us to the land of the promise[54]'. So also our fathers the teachers related that it was about this that Joshua said to him '*Lord Moses forbid them*[55]', especially Eldad and Medad who were crying out all the more in the whole of the camp. He too died in his virginity. Hence we find that from that time there began to be in the people a minority of celibates and continent saints, as guides of the way and pointers out of the paths of things to come. But only a few were seen until John the Baptist, messenger of the things concerning our saviour and the herald of our salvation, proclaimer of the good news of the kingdom of heaven[56].

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[46] **XVIII. 3** cf Gen. 4:1-7. In the examples which follow, the celibacy of Moses obtains only after his meeting with God. For the others, with the exception of Enoch (see note 19) the argument is from silence.

[47] **XVIII.3** cf Gen. 5:21,22. Enoch fathered Methuselah: the Peshitta phrase, repeated later on, *wašpar Ḥannūk lalāhā* is taken to indicate that he embraced celibacy after that act of paternity, even though the text says he had other children as well. Hence the parallel with Moses, suggesting that continence as much as complete celibacy is in the writer's mind.

[48] **XVIII. 3** cf Gen. 5:1-32. The "ten generations" Adam Seth Enosh Kenan Mahalel Jared Enoch Methuselah Lamech Noah.

There were ten generations from Adam to Noah, to show how great was his longsuffering, for all the generations provoked him continually until he brought upon them the waters of the Flood. There were ten generations from Noah to Abraham, to show how great was his long-suffering, for all the generations provoked him continually until Abraham our father came and received the reward of them all. *Aboth* 5:2

[49] **XVIII. 3** cf Gen. 5:32.

[50] **XVIII.3** cf Exod. 34:29-35. In earlier times he had married Zipporah, cf Exod. 2:21.

[51] **XVIII.3** cf Num. 27:18-23.

4. How great the state of celibacy and continence is, and by whom it was first of all outlined and by whom later revealed and perfected, and what pattern of living was served by the celibates and the continent from the first and until the present: this is revealed and made evident to all those who are not poisoned in their passions. In the natural order and in scripture knowledge of it shines out to be looked for in simplicity in its holy mirror of a divine way of life. It is higher than any nature of things which are destroyed, it resembles a new and perfect life; it is a counterpart to angelic purity. On such the life-giving pattern of life of our Saviour puts its stamp and gives completeness to it, whether the guardianship of the blessed virgin his mother, who as a virgin and without marriage conceived him, or the wondrous purity of his messenger John. He is the perfect celibate and herald of the kingdom of heaven, together with those things concerning the person of the Lord Jesus which are too lofty for the speech of any one created. And they are a confirmatory seal for those of the early and middle times, and of those of the later times who were distinguished and are still distinguished for such things. To this effect also came the teaching of our saviour and his laws, to those whom he chose to be the inner household for the service of his preaching. He urged them and commanded that they be pure in self-restraint and uncontaminated in holy continence, and pure in celibacy[57], and he showed them that it is not from actions alone that sin is imagined by those who effect it, but rather from words and thoughts. Because of this he sets his commandments to surround his beloved like a wall, and an outer wall also to those who are shaken in spirit and disturbed in body. For example, '*Whoever gazes at a woman as if he commits adultery, at once he does commit adultery with her in his heart*[58]'. He is an adulterer inside even if he does not complete the act outwardly. With respect to other passions, too, the spiritual law of our Lord makes his integrity known. '*It was said to them of old time, You shall not kill. But I say, Whoever says to his brother "despised" and "unlearned" falsely, will himself inherit the judgment due to murderers*[59]'. For the root of murder is to be found in insult and contempt. These raise up all kinds of evil among you, one against another.

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[52] **XVIII.3** cf Deut. 31:23.
[53] **XVIII.3** Num. 11:17
[54] **XVIII.3** cf Deut. 31:23; 1 Sam 12:6; Ben Sira 46:1.
[55] **XVIII.3** Num. 11:28.
[56] **XVIII.3** cf Matt. 3:1-3.

5. From the coming then of the messenger, and especially of our king and our Lord Jesus the Messiah, married men have imitated the unmarried and the modest have been consecrated with the good zeal of celibates, crowd after crowd of men and women, and both were brought to perfection in our Lord. For these qualities of his are good, by God's providence bearing the image of things to come, in all the perfection of his existence in the flesh. But also from this time onwards the outstanding excellence of continence and celibacy especially kindles love and is beloved. So he commanded the chosen disciples to keep these same precepts. When the disciples asked him, '*If it is so hard to fulfil virtue and to keep chastity with a woman, it is not expedient to take a wife*[60]', our Lord turned to them and said, '*Not every man is able to keep this saying, but he to whom it is given*[61]', and so he showed that this is a great gift which is given to the chosen beloved. And so this is exactly what we do find: all who cleave primarily to the Lord are continent if they are married, or celibates if they are not married. So too Paul our preacher taught the Gentiles. From the beginning the Jewish people inherited promises[62] which were for the virtuous, its forefathers, and the righteous, its governors; similarly, the far-off lands of the many kingdoms of the Gentiles. That is inheritance which was given to them from the beginning, but because of their apostasy from God they were rejected from what was to have been theirs. So in a great and fair exchange the Jewish people was justly rejected, and departed from its heavenly possession, because it was unfaithful and did not respect the son of the lord of the household who has authority over everything in earth and heaven. These are the leaders among those who excessively fell upon and drove out the son from the vineyard, which is the city, and killed him[63]. But the humble and the insignificant who were among those who considered him were saved by him and lived through him, and he gave them authority to be called sons of God, not in this world only, but in heaven also[64].

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[57] **XVIII.4** cf Matt. 19:10-2, 22:30; Luke 20:35-6.

[58] **XVIII.4** Matt. 5:28.

[59] **XVIII.4** Matt. 5:21.

[60] **XVIII.5** Matt. 19:10.

[61] **XVIII.5** Matt. 19:11.

[62] **XVIII.5** cf Rom. 9:4. The whole of the chapter and chapter 11 are relevant to what follows.

6. It is a great heritage that the Gentiles inherited, instead of the small inheritance that the Jewish nation inherited, although afterwards it was not deprived of this, not even the Pharisees among whom was even Paul[65]. He was the one who later on rejoiced greatly, and was zealous for the Lord against the offspring of his own people who did not believe, and who boasted of the way of the crucifixion, and considered nothing else on earth comparable with the Messiah[66]. There will be no stain on his love or on his discipleship or on his likeness to our Lord. He taught as follows about continence and celibacy, and also about the weakness of nature. He gave advice and encouraged those who desired this, being fervent and zealous for the virtues of their hope. '*Concerning the things about which you wrote to me: it is well that a man does not approach a woman*[67]'. And because of the difficulties that come upon a man on her account and because of her, he said to anyone who completely wishes to approach God in accordance with his commandments: '*But because of fornication a man should take his wife and a woman should take her husband*[68]. *And when from time to time you agree to engage* in fasting and *in prayer*, then return later to the matter because of the desire of your flesh so you are not destroyed by the hand of Satan by thoughts of adultery or deeds of shame[69]. *It is more expedient to take a wife* lawfully *than to burn* with an evil desire or obscene stratagems, as a result of which there is a final burning for those who engage in them[70]. This I say as to the weak. It is *not from the commandment, but I wish that all men*

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[63] **XVIII.5** cf Luke 20:9-16.
[64] **XVIII.5** cf Rom. 8:14.
[65] **XVIII.6** cf Acts 23:6.
[66] **XVIII.6** cf Phil. 3:4-11.
[67] **XVIII.6** 1 Cor. 7:1.
[68] **XVIII.6** 1 Cor. 7:2.
[69] **XVIII.6** cf 1 Cor. 7:5.
[70] **XVIII.6** 1 Cor. 7:9.

were like me in purity. I say this to those who do not have wives and *to widows: it is expedient for them if they remain as I am*[71]'.

XIX

Chapter Nineteen

About celibacy and continence, as to what their parallel might be.

1. Question about continence and celibacy: they are higher than the law. Only by the law of freedom of the will are they yoked and guarded. About this godly Paul gave witness when he said, '*Concerning celibacy however I do not have a commandment from God. I give advice, as a man who has found mercy from God, so that I have been entrusted* with these things both to know and advise. *For I hope that this is right for the sake of the necessity of the time, that it is expedient for a man to remain as he is*'. And again he says '*Are you bound to a wife? Do not wish to be released. Are you free of a wife? do not seek a wife. And if you do take a wife you do not sin. And if you are a virgin with respect to a man you do not sin*[72]'. Nature itself sets a seal: celibacy then and continence are outside nature, and are not subject to the law of nature. These things he showed in his advice, for he brings an admonition to both sides with respect to their ordering of affairs. He does not lay down a law which restricts the freedom to abstain from celibacy and continence. It is in respect of someone who in good hope and with a ready will desires and with an upright purpose loves our Lord and tears himself away from this world, so that he pleases and loves him and him alone. If it is the case that you become free of a wife, let it not be with a rebuke by someone who is not able to become continent. But if you are bound to a wife do not wish to be free: it is not forbidden to one who afterwards is sensible of the great virtue of continence and rightly longs for it out of love for our Lord and gain for his own self. But without being asked Paul replies by way of advice concerning both of them.

2. It is right for a dispensation to come in a wise form through the knowledge of a guide in a persuasive manner, and that it comes by the advice of wise teachers and fathers who are circumspectly familiar with the pattern of a life of self denial. It is for the sake those who are unstable and have no firm grasp of their distinctive way of life and who are led by any kind of spirit, and it is for the sake of worthless men who begin their journey on any kind of path to break down the holy fences of the Christian laws with an appearance of the fear of God. The judgement of such persons is kept for a righteousness condemnation. When blessed Paul rebuked and encouraged on account of celibacy and continence he said '*The fashion of this world is passing away. Therefore I wish that you be without care*[73]'. And what is the force of his word and its advantage? He says '*Whoever does not have a wife takes thought for his master, how to please him. And whoever has a wife has a worldly concern, how he can please his wife*[74]', and he advises and teaches women to the same effect. You see to whom someone is pleasing and subject when he is free from marriage, and the things with which he is concerned and to whom he is pleasing when he is held by it. Understand therefore all these things my beloved, and be aware that these things are set out by Paul for our help. By these means, when you are free from all necessity of such things, you can be faithful before your Lord in a virtuous manner, and not think on the world. And again he sets out, '*He who gives his virgin does well*[75]', and so on. '*Blessed is whoever stays like this, according to my opinion. I myself think that the spirit of God is in me*[76], and by it I am able to observe and advise these things'.

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[71] **XVIII.6** 1 Cor. 7:6-8. The selective quotations and their glosses are another example of the authors use of cited scripture to substantiate an argument.

[72] **XIX.1** I Cor. 7:25.

3. Therefore, beloved, if you are willing to be called in the name of discipleship and to be given rest, it is necessary for us to be so in our deeds. Both in him and with those who imitate him it is necessary for us to be like him. If we are not sharers in his sufferings and are not like him in his death according to our power, then we have no share in his glory promised to those who strive in his name[77]. Celibacy then and its counterpart virginity, if sought out carefully and kept in the manner due to it, and with increased in diligence, according to the order of the commandments, and if undefiled or disfigured by evil passions and demons, is the first sign and the holy likeness in which is established and made known the new world of our Lord promised and prepared for those who truly love him. Among men it is the same as with the *angels who do not marry*[78]. Here then it is like the word of the cross, as *curse to those who*

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[73] **XIX.2** 1 Cor. 7:31.
[74] **XIX.2** 1 Cor. 7:32-3.
[75] **XIX.2** 1 Cor. 7:38.
[76] **XIX.2** 1 Cor. 7:40.
[77] **XIX.3** cf Rom. 6:5; Phil. 3:10.
[78] **XIX.3** Matt. 22.30.

are perishing, but to us who are found worthy of its life, it is the strength from God[79]. It is the same with the voluntary renunciation of excesses and a renunciation of marriage.

4. To those of the number of holy ones who are perishing it is a curse; but to those who are our celibates and continent holy ones, and to those who love them and honour them, even if they are unable to be consecrated like them, it is the great strength of God. He it is that we are going to be *snatched away in the clouds to meet, our Lord*[80], to delight with him at his coming in the good things that belong to him. For he is our *true bread*[81] in whom our life consists both now and in that which is to come and which is to be without end and without change. He is the living body and life-giver, in whose bosom all who love him reside, to find refreshment in his love and to be established in his kindness. He is the primary root of the life of all that is created. Blessed is the man who is prepared for him in purity, for he sees and inherits all his virtues. The sincere soul which dwells in a pure body is like a valuable and pre-eminent pearl fixed in a crown of gold. It is like a pure and complete talent on which is stamped the image of the king, It is like a scented blossom with a sweet-smelling root. Like an image of gold in a circlet of silver. It is the likeness of angels and the resemblance of the Messiah. As for the virgin and the continent, his moral beauty cannot be expounded. His recompense cannot be spoken of, nor its pleasantness parallelled. Blessed is he who can inherit celibacy and continence. Dig for it that it may love you; embrace it that it may guide you. Only virginity is necessary to see our Lord, according to the word of the apostle its preacher. Gaze on Jesus, my beloved, with the encouragement of love and of good deeds that are befitting service.

XX

Chapter 20

Warnings which are suitable for celibates and those who are continent in holiness, those who truly wish to live in our Lord and in the likeness of his holy apostles.

1. Real indeed, great in truth and to be praised is the condition of celibacy and continence, and something fearful to be guarded. Like a worm in a piece of wood or rot in a wooden vessel or a blow on the neck to a swimmer so is continuous intercourse with women to a sinner who repents. Like a fish hook for a fish, and a chip of straw in the eye and a ring through the tongue, so is the memory of a woman in the heart of one who is continent. Like a sharp gust of sudden wind to a ship which is borne on the middle of the sea, so is familiarity with a woman for one who is virtuous. As the moon is darkened when there is a black night of clouds, so also is the understanding of a wise man in mingling with them. As the seed which is on rocky ground[82] or the roof-top withers[83] from sultry heat and scorching, so do the endeavours of a fool and also a wise man come to nothing by intercourse with women. As large hailstones batter down full grown wheat so also the destruction of perfect endeavours that comes by them. Did you not see and did you not know that from a woman sins began[84], and because of her we all of us die? See what the wise man said who put experience of her to the test: '*I found that a woman is more bitter than death, if she is a snare and her heart a trap. She restrains her hands from good, for whoever is good before God is delivered from her, and he who sins before God is trapped by her*[85]'. Look at Samson, how she made him fall; she blinded his eyes and made him grind as a miller[86], and so on. And David, how she broke him[87]; and Solomon chief of all the wise how she made him totter[88] and, further, made him turn from God. And he built an idol house for his wives[89] and perhaps also worshipped with them, with the sacrifices and offerings that he sent by their hands. With all the devastations that were done and are being done in all generations of our families from the beginning until now, by means of their interventions in particular.

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[79] **XIX.3** 1 Cor. 1:18.
[80] **XIX.4** 1 Thess. 4:17.
[81] **XIX.4** John 6:32.

2. In the midst of luxuries is their destruction, and within a body made fat with delicacies is its ruin. Injury is closely attached to important vessels and the most valuable treasures; there is fear of robbers or the envious, and a perpetual conflict of an enemy. It is the same with the conflict of evil demons and armed men against the virtue of those who are virtuous and the triumphs of their deeds. Whoever puts his wealth into the treasury of the kingdom[90] in accordance with the king's will is free from thought of robbers and the evil eye of the envious; and whoever hides his endeavours in the humility of the Messiah escapes from the tumult of passions and from the onslaught of demons. Heat such as is in stones and iron is not reduced to nothing even if it is put in water, and an ascetic, to the extent that his hope is purely in our Lord, is not harmed by passions or demons.

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[82] **XX.1** cf Matt. 13:5,6.
[83] **XX.1** cf Ps. 129:6.
[84] **XX.1** 1 Tim. 2:14.
[85] **XX.1** Eccles. 7:26.
[86] **XX.1** cf Judg. 16.
[87] **XX.1** cf 2 Sam. 11,12.
[88] **XX.1** cf 1 Kgs. 11:9-13.
[89] **XX.1** cf 1 Kgs. 11:1-8.
[90] **XX.2** Matt. 6:19-21.

3. A vessel which is near the fire, even if it does not catch fire, is blackened by its heat; even if it is iron or silver or gold its colour is marred and its smell is unpleasant. Whoever approaches his sister is spotted even if he does not sin, and his good reputation is reviled and his honour brought into contempt. Even if they possess each other with all that is requisite for virtue in an association one with another, even if it were possible, who can repair the ruin and scandal to all who know them? What will they do concerning that which was spoken by Paul, '*Be without offence to the Jews and the Pagans and the church of God*[91]?' With prayer I beseech those who journey uprightly in the truth of the Gospel that they make their dwelling a long way away from one with women. It is not becoming, it is not virtuous, for a soul that has betrothed itself to the Messiah, whether a woman or a man, that it should find a spouse for a helper, that is a man for a woman or a woman for a man, in the course of monastic life and righteousness in the name of our Lord. That is a trap set by the adversary, and a snare set by the enemy. It is an opportunity to those who seize it, but something hated and alien to the upright standard of the household of God. As an instruction of the life-giving spirit it is necessary for the servant of the spirit to set out on the way of our king, to the good destination of his dwelling. Let a man run with men, and woman set out on this path of life with women.

4. Do not let one woman be more favoured by you than other women, except in the attributes of virtue and in the secret love of your soul, for she is betrothed to the Messiah even if she is foolish. And if anyone causes her destruction, he has his accuser in the place of his judgement. It is a great and fearful thing for one who sins against him to fall into his hands. If this work makes you a companion of the angels[92] he will not pity you, and our Lord does not leave the flock of his women without protectors. Among them he gives them mothers and sisters for their education and upbringing in our Lord according to the law, together with the canons of the fathers and guardians who are at the head of their monasteries. See that this be your witness: Love them all in purity; keep away from them all in knowledge. Do not be bold of access to anyone who is an ascetic, a virgin or a woman continent in holiness. And never engage in any kind of a night vigil or a watch or a meal with any woman, and especially when your youthful vigour and struggles of bodily desire are with you; not even with a mother or daughter or sister or former spouse. Beware of the spirit of error: for she takes very good care of her sons, who are the disobedient, and she makes an end of the headstrong and the hard of heart in an everlasting destruction.

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[91] **XX.3** 1 Cor. 10:32.

[92] **XX.4** cf Gen. 6.1-3, *bnay alāhē* understood as 'angels'.

5. You may however, because of a natural bond or the law of our Lord, have an obligation with respect to women that you should remove their anxiety of spirit or of body. If it is not possible for them to be maintained in their upright ways of living other than by means of your care, fulfil their needs with watchfulness through the mediation of a person who is not involved. Let there be appointed times set by you for them to have a visit once or twice in a year, with a man from among your brethren for support. And if possible fulfil their needs with advice and sustenance in a single hour. When you arrange in advance a time for anything, and especially with prayer, strive until death to keep these arrangements: if they are not kept, they bring complete death. Do not marry evil to your good, and do not cause darkness to spring up in your light. Do not multiply thorns with your seed. Do not rely on yourself completely, because your leader is in front of you and your guide is behind you; your enemy is within you and the one who wears you down is at your side. Be on your guard and do not be negligent, especially if you are a leader with a great name as a hermit. It is on this account that we labour and take pains in all our exercises of guardianship, whether it brings blame or praise, oppression or joy. It is not on the grounds of our hatred towards our pure sisters who are in our Lord, but because of the slackness of our generation which is too slothful to engage in contest.

6. And again lest we defile our affection in the our Lord with a foolish diligence here below, in order not to be separated from the companionship of his friends the celibates and the continent who are made perfect, watchfulness is necessary. And it is especially necessary for the virgins and the continent holy women our sisters, for the sake of their weakness and the bonds of their nature. If a sister does evil and is corrupted even a little, her shame cries out from within her and its voice is as loud as a trumpet blast to make accusation, and it is not concealed. And if she plans to conceal it, her loss and her barrenness are doubled with her shame and her torment. Blessed is he who has endured in his contest and

has finished his fight; and fulfilled his promise in our Lord. Woe to him who abandons his promise and turns back and falls from the great height of life for ever with the saints. Whoever lets go of his celibacy and his continence is a denier of one of the two allotted portions of life. No-one is left to fall openly into shame, except the one who falls secretly into his passions. A disease which is revealed brings healing to one which is hidden, if he who is sick wishes to acknowledge it. It is an affliction from passions, and blows from demons. Whoever endures until the end will be crowned.

XXI

Chapter Twenty-one

About instability and those who are unstable and the damage that comes from it, and about the harm that is in it. And about those who rove around on purpose.

1. **Share**, hear, my beloved: hate instability and do not love someone who engages in it, and do not consort with those who are unstable. They are like liquids: when they are turned one way up and then the other they are disturbed and cloudy, but when they settle and are still, they settle on their sediment and become clear and attractive. It is just like this with someone who is calm and ordered in his relation with his friends, and with someone who is inconsistent in his usage of his friends. This is because of the hateful sediment of evil passions which are in our nature, which is prone to being ruined both by our free-ranging will and by demons. Set yourself in order to prevail and do well by means of a great stillness of discretion and a lengthy period of endeavours, and you will be protected from its hatefulness, so that although the disturbing enemy is always raised to oppose it, you may preserve its calm. Because of weakness and hardness of heart it is very hard to be established, and it is equally easy for it to be destroyed through slackness and by misunderstanding and foolishness. It is born from disobedience and idleness, and from a lack of love and a lack of reverence for things in the present life and things to come.

2. Therefore be on your guard with all your strength against the foolish freedom of the unstable and those who wander about without discernment, those who are always jumping around from spot to spot and

place to place, wanting a place where Satan is not present. They are restless in their bodies and are vexed; their souls are ruffled and disturbed; they are forever disquieted. They are over-eager to fly on the clouds of their ideas, and they have no place of firm standing in the whole world, and no peace anywhere. They are carried along at the cost of the exhaustion of their own souls; news is jumbled up in their words: tidings of an inhabited place for cells; a rumour of a desert place for monasteries. They disturb the souls of the simple-minded, and they turn the hearts of the uncomplicated to instability through the empty terror of their words, and by all the damage and depression that comes to a brother in his cell or in his dwelling. As for an unstable person who wanders about, the evil one gives him advice in his temptation, and the destroyer gathers him in like a simple sheep who is hungry. Through his memory he makes him wander under his guidance, because passing dissipation destroys. Instability always holds sway over these two classes of men as with many: over those who rebel against submission to their teachers and the virtue of subordination, and over those who flee through slackness from endeavour and the weariness that brings advantage. Truly, my brothers, that the permanent road of instability is trodden by the demons and not by our Lord may be concluded from this: they are forever unstable everywhere, and wander about to find a place where they may find rest, but that also is wearisome. According to the word of our Lord about the unclean spirit, when they do not find there an evil rest for their nature, they return to their former homes in order to find their rest.

3. If it falls out that they do not find it, they are the more disturbed. An evil and foolish unstable person is like this: he always loves his former lodging, and to the extent that he is ready to take his rest and gain advantage, his afflictions allow him no rest. He may struggle and hold out for a little while, but then he sees something small that does not please him, or a door which is not speedily opened to him, or it is his pleasure or his will which you do not do sufficiently quickly; or a thorn pricks him in your dwelling or a fly tickles him in your home. Immediately he is irritated and becomes unsettled, and while you look at him to instruct him, he jumps up, flees, and is no more. In this way pettiness of soul rules over him, and anger and distress continually have authority over him. There is a time when, from the strength of his anger, he comes even to disparagement and blasphemy against God. There is no disease in the religious life which kills more than this. There is no evil that does not strike an unstable person because of the multitude of evils that meet him in the great amount of his wandering everywhere.

4. Truly it is Satan who plans this, so that all his earthly life is full of anxieties and miseries, and his journey is as much frustration as his present endeavour. His hope itself will come with fear, because his shoulder shakes off submission as a heifer rebels against the yoke. Even our Lord did not forbid someone like this to be without constraint in order to put into effect his evil longing and fulfil his foolish desire. He would then be without excuse and be put to shame because of something he desired, which in the end he would hold onto in grief. Whatever he desires, my brother, is a cancer. If you receive it at your ease, luxury reproaches you, and a love of distractions. And if you lack even a little from its pleasure when you receive it, the cockatrice strikes you swollen with pride and without love. Because of this I have rebuked openly this evil business and found fault with it. I have made a great search for it and tracked it, and even tested it and been tested by it, and have not seen anything in it which would give an advantage equal to the harm which is in it. I did not find a wise man who loved it, or a prosperous man who tilled it: it is a field of tares without a crop. It is an evil vineyard to those who cultivate it, and its last fruits are carob pods.

5. But do you then give rest and honour as you would to our Lord to those from all classes who move around in a discerning way. For they have the use of that medicine by which they gain or give advantage in our Lord. An ascetic who is reasonable and upright is known by his friendly meeting and by his speech. This is a small mark for him to be recognised by: calm in the face of his adversity, and merry and open of countenance in his meeting place. Quiet in his appearance and making peace with his words; quiet and receptive in all his patterns of life. He knows that he can instruct and is wise to be instructed, not recounting the failings of a man, and not making enquiry in an evil way, and he does not put himself forward at the expense of the broken quiet of his brethren, nor his advantage at the expense of a man. He is watchful of everything, especially of contentiousness and cause of offence. And wherever he finds a house of prudent individuals, there is his home. And if he has difficulty in his dwelling, let him take his sins into account and ponder its advantage. He is not disturbed, nor finds fault with any of his testings by a man, until death if it happen. It makes no difference whether they come by Satan or man, should he be harassed by them or on their account. He is not hasty to make a journey even if urged by a wise men or those in authority, and he is not willing to remain by reason of the inducements and simple refreshment of the foolish, nor does he resist them to the point of offence. This is in short the virtuous sign of a wise man who moves about. The petty hatefulness of an evil and inconstant fool I have written about. And also of the wise and the good man who moves around with discretion.

6. Forgive me: I have tasted instability through distraction, and all the bitter-sweetness of death mixed in it. Woe to someone who loves distraction: everyone who loves it has misery for his possession in earth or heaven. Do not hate anyone, not even someone who hates you. Do not find fault even with those who eagerly find fault. Do not mock anyone because of his outward appearance. In food or drink or medicine we sometimes find, by taste or by the help from the potency they contain, many things which on the outside are hateful and repugnant but inside are have virtue and attraction. Beware of deeds of destruction or acts which bring reproach: they are rightly despised by wise men of integrity, and they quickly beget the destruction of virtues. Someone who is scornful in his speech is destroyed by it, but someone who keeps on being watchful is preserved without harm by means of it. Blessed is someone who loves his endeavour for quiet and his struggle for submission. For it is said by the prophet '*Peace is the servant of righteousness, and quiet is its cultivator, And hope for ever and ever, and he will dwell with me in a dwelling of peace*[93],' and so on, until there is stirred up for us a spirit from on high to give us life through the goodness of the one who is to be worshipped, our God. And he delivers us from all our oppressions and our sins, and from an evil life of distraction to his good and glorious life. To whom be the glory from all who are peaceable and sincere in his love. To the age of the ages. Amen.

XXII

Chapter Twenty-two

About watchfulness on account of slander, and about deliverance from slander. Someone who acts with treachery destroys his life.

1. The treachery of the slanderer is within himself. Flee from the fool and the evil man, and from the slanderer hide yourself so he does not kindle a fire in you with his tongue, and you burn with him through his heat. A slanderous man is brother to a blasphemer, and his begetter is a malicious gossip: he is a public opponent of the second commandment.

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[93] **XXI.6** Is. 32:17,18.

A blasphemer has rooted out upright affection for God from the soul of anyone who obeys him in love, and the slanderer also disfigures, even destroys, the love of his neighbour with his tongue. With all your strength beware of anyone who jabbers too much, and does not love the virtue of silence. Even if the slanderer speaks the truth do not give your ear the sound he makes. On all occasions be careful with him so that he does not besmear you with his hatred. Even if he reviles evil demons and wicked enemies of the truth or yourself, do not let the sound of his voice give you pleasure. He will mock you because you did not listen to him, but will not praise you for having given him your ear.

2. Should he meet you somewhere, or casually comes across you, if he is aggrieved, let him alone for a time, and even if he does not ask give him a book of scripture, and persuade him to read. Then ask him something that will stop him from his slander: words from the scriptures or the psalms or from improving tales. Set your affairs in order in all watchfulness, and make him sit down somewhere where there is nothing, in case he accuses you of being the cause of his lack, and honour him in peace and contentment until he departs. This is medicine for him. And if he hunts you down and says something in your presence and you are diminished by him, do not repeat it to any one else except your father or someone else who can uproot the tares from you and plant wheat within your soul.

3. Fear God, you evil slanderer, you uprooter of love from the building of our Lord, you craftsman of envy, you builder of hatred, you artificer of wickedness. The murmurer is the mouth of Sheol from whom comes no pleasant breath or voice of calm. The slanderer is a bull wont to gore who kills without mercy and is killed without pity[94]. He is a stone of stumbling[95], a defiled stone cast outside as useless. The Lord will rebuke the slanderer. A brother will confront a dragon, but the slanderer will not confront him. A dragon kills the body, but the slanderer the whole of humankind. If in any of your labours or any of your familiar places you see someone who slanders, do not trust him, because a legion of the evil one is in him.

4. As for the slanderer, fire will make an end of him, for he is a tree filled with death. As for a deceitful man, the earth will cover him as it did Dathan[96]. There is no virtue of neighbourly love which a slanderer does not destroy. Even if someone is very wise and good it is impossible

[94] **XXII.2** Exod. 21:29.

[95] **XXII.2** cf Is. 8:14-5.

[96] **XXII.4** Num. 16. Cf Ps. 106:17.

that he is not besmirched by the words of a slanderer. Do not trust your heart to a wrathful man, and do not bestow your tongue on a mischief-maker. Just as wax melts in front of the fire and a dove removes her nest from the presence of a snake, so a soul removes its love and simplicity from such persons. As the purity of a fire is disturbed by foul-smelling sulphur, so also the gladness of a soul by their words. An envious man is evil; a wrathful man is bitter; an arrogant man is abominable; a proud man is despised; a jealous man is hated; a glutton is loathed; an adulterer is impure; a fornicator is unclean; but more than any other a slanderer is a vessel full to the brim with all kinds of evil. His disease is the disease of elephantiasis. Anyone who likes his companionship ruins his health and contaminates his virtue.

5. But you, O penitent, do not slander even a slanderer, and do not repeat anything to anyone, not even good unless it is necessary, so that you are not a preface for evil. The subtle backbiter is accustomed to enter and mingle his wickedness with the likeness of someone who speaks good. If one of your friends of the spirit or the body wishes to transmit through you harsh words to those who oppose them, make them soft and pleasing by your tongue, the more so if he is your father or your brother, and there is no means by which you can disobey. Take care that you do not damage your soul out of love of your neighbour, whom once you gained in our Lord. Do not become diminished in your sight or despise yourself for the sake of old dishonours and calumnies and new railings that occur, or on behalf of your father and teacher and brother and son and disciple. And do not envy the appearance of your neighbours unnecessarily, or yield to a contentious person and an insolent person so that he reviles more excessively; and you hear that the outcome is harsher than its beginning. But entrust your judgement to your Saviour, and he will conduct your battle while you are at peace.

6. And if you are healthy and your neighbour is sick from these things which have been mentioned, the more strengthen yourself in honour and love towards him. And consideration and concern for him will become stronger in you, before God and towards men, until he stays firm in his will because he is healed. And if he engages in struggle but because of his weakness is overcome in his fight, do not be disheartened and forsake someone who belongs to you, even if he is despised by many, and even you are rebuked on his account or are reviled. With a breaking of your heart and with tears from your eyes bind up the ruin of your neighbour, with the perseverance of the secret prayer which comes from a broken heart. And be convinced: the hand of the Lord is never weak to save without any cause other than to help us to be made sharers in his holiness through the goodness of our intent. If we think that we work along with our neighbours openly here and now, our Lord does the same for us a thousand times more so in this present life and in that which is to come.

7. These few things have I written for you about how evil the slanderer is. And about how good love and concealment of disgrace are. Do not slander, lest you be slandered. What a man sows, that also does he reap. Grant me, that I imitate our Lord, who not only perfected the righteous but also pitied and purified the sinners, and set the place of their inheritance with the righteous. He left us an example to imitate: that we should not hate the evil man but his evil. He is the root of life and the life-giving fruit of uprightness; Jesus the Messiah our beloved King, ruler of peace and Lord of concord, to be praised and worshipped to the end of the ages. Amen.

PART 5

Further chapters by the same author, as to how it is necessary for brothers who are in accord with each other to live a life of asceticism in love in a dwelling or in a monastery or wherever. And about canons and regulations for their manners of life outside and inside.

I

1. On the subject of the life-giving fulfilment of the two chief commandments which are from God, and which comprehend all writings by the spirit about the natural orders or revealed laws, we have written at length on the basis of careful knowledge on the inside and conjecture from the outside. Now in this earthly life many have been greatly denying themselves many things, for the sake of worldly distinctions and honours, or of heavenly rest and joy. At risk to their persons and in all kinds of bodily examples they completed their brief lives in struggles which they chose. The virtuous, good, and true servants are those who are inscribed by the Messiah, the king of truth, in the book of life as being in the apostolic group. By a deliberate choice of goodness and readiness of will they began in a distinctive way of life to strive with the passions that are within and with demons that are outside. Unitedly they accompanied each other to die as one and to live in our Lord. It is necessary that by their labour they acquire one common mind that is not divided against itself, and at the same time sow humility in their souls in purity, and increase a simple love by their endeavours matched to their purpose. They should also always prepare for death on each other's account, according to the commandment of our Lord. In everything they should strive to appear to be, and to be found to be, like each other: in appearance of garments and in the ordering of their patterns of external life, together with a merry peace of heart and constancy of mind within.

2. Let them reckon that everything that they own or acquire belongs to our Lord and to each another, whether these have to do with the body, such as concerns for all necessities, or with the soul, such as discipline, or skills of craft or mind, or with the spirit, such as love or simplicity or pure prayer. All these engagements with God are a rejoicing of the spirit: it was before him that they promised to make gains with his silver[1]. If they have a teacher or a father through whom they were begotten, by whom they were reared to full growth, and if he still has a concern for their lives and their upbringing in everything that is good, then let them put their souls in his hand. Everything that they have, let them give it to him and receive it back from him, and let them live according to his will and act according to his command. Everything that is requisite and necessary which they newly acquire, whether it is large or small, let them place it before him and receive it back when it has been blessed. But if there is no mature guardian, let them place it before the cross and let them pray, and so let them take it and own it or make use of it. Let them make ready by prayer for everything to do with the way of living or the actions or any small financial matter of their brief lives.

3. If two of them are equal in everything that they have, and a brother, dispossessed of everything, sticks closely to his brother, and enters into all his endeavour, and is true in his sticking close and faithful in his promise, then let his brother welcome him as a fellow heir. They are to behave trustingly in everything, without fear of someone else who has abandoned the world, and without any effrontery from the one who is worn out and made to provide for his brother from his own endeavour. A brother is not to recriminate his brother over visible things should they be destroyed by accident or by ignorance. One brother is not to have anything that is different from his brother, and without mutual agreement do not let them receive or give, or acquire or destroy, either a building or any other kind of structure. If one of them enters some kind of monastery or dwelling with a new brother, and in his own mind despairs that he can be in it without making a change, let him have no more authority over it than anyone who may inhabit it already. Let them be careful to give rest and honour to each other at all times, and especially in front of others who wish to see and to profit, or to put to the test and have knowledge. Let them be inwardly and outwardly as that which can give no offence.

II

Canon about the sleeping place.

They must establish places for sleeping in an orderly way. A brother must not have a desire or make bold to see the bedding of a brother in his absence, or how and how much he sleeps. They are to sleep clothed and girded and shod, and especially when they are young men in oblation and the manner of life. When they wake each other at the time of service or vigil or for whatever task there is at any time, let them stand outside and announce it discreetly. When they enter or leave and open and close doors, or spit or cough or talk, if possible let not one brother hear the noise of another.

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[1] **I.2** cf Matt. 25:14-23.

III

Canon about reading

So too with reading which is one of the chief things of the table of life in the spirit in this life of crumbs. Let each of them read by himself in the cell which he has marked out as a place to enter and have quiet, and let them not allow the sound to be heard by each other so as to be disturbed. As for comment and discourse and question and teaching and common study and debate, let them do this after the time of the psalms, if those who carefully keep silent find that a burden. Let them speak either week by week or evening by evening, and this too when they are constrained by necessity which comes from outside.

IV

Canon about common service.

1. This is the second labour of love of our Lord, by which they increase his love in them and repay their debts to him. This is the order of their worship in their session in his name, the service of psalms and words of spiritual praise which are set down through virtuous effort by true and wise servants of our king. The times, then, which are appointed from above in all their arrangements, they are fully to perform with each other, with bodily encouragement and wakefulness of the soul. Let them put marks for the times of the service, and mark out the times for the community as they wish, and individually as they require. And do not let them, apart from necessity. fail to attend fully those services either in labour or in pleasure which are common. Let them make for themselves a reminder, such as a small clapper, whose sound can be heard only in the house, and let them make known the times by means of it. And after its sounding let them all come, and sit down quickly each one in his place. And let him recollect himself completely for his service, bringing to his mind the voice of the one who proclaims where he is appointed to be, and why and before whom he is going to stand, and in what ranks he has standing.

2. And when it is made ready for the necessary purpose let them gather together in the place of their service in silence. Whoever sees his brother first acknowledges him, and they greet each other in silence and so take their place. And if they are all of the same rank let them pray and each begin what is proper to himself without confusion. And if not, let them keep the order of their service carefully, the elder according to his seniority, and the young according to his juniority, and let them perform their time of service in right order. It is not right to approach the degrees of priesthood carelessly, because a special task is requisite for each of them. If someone tries and is able to use his talent for profit in matters of trade, let him draw near to his hope, so that the one who is called is encouraged, and let him receive his grade and his task in the present life on earth, and let him await the recompense and the reward that is in the world above. Do not let him wish to be without the advice, the command, the compulsion and the encouragement of fathers who have integrity and teachers who are righteous. If in his will he does desire and long for such, the loss of the small things he has acquired may be traded for a longing and acquisition of great things. It is like a man who is accustomed to trade in small coins, and lacks good sense with a dinar, and so out of ignorance loses both the dinar and the small coins that he had before. A recompense is prepared for endeavours, and a reward for the degrees of ministry. Blessed is whoever prospers with the great talent of freedom, the good source of his life, according to the commandments of our Lord. To whom be praise, and upon us his mercy and his goodness for ever. Amen.

V

Which is about the preparation for, and journey to, the place of the holy mysteries.

1. The entry into the holy place is as described above. There is one canon of instruction for one or for a thousand. Wherever brothers are out walking, twin brothers of the spiritual womb who live under the wings of grace in a monastery or a cell, and when they arrive at an inhabited place or see someone, let them compose themselves modestly. Whichever is a little senior to, or older than, his companion is to go first, with his brother in his footsteps. They are not to walk in a disorderly way, or let their gaze rove hither and thither. And when they reach the place for the mysteries, let them carefully make themselves ready in all respects, and approach side by side, and so enter as is written above in the canon which is set out as if for an individual. Do not let one brother leave his brother, either in ignorance or by compulsion, or speak with someone or go somewhere, not even, if possible, the lavatories. They are to observe this always and everywhere, inside and out, whether in t he monastery or in the world, at a festival or a vigil, at the prayers in set places, or in the sight of the fathers and brothers nearby or far away. They are to walk with each other in love, with a will in accord with each other, and in complete freedom from evil passions, reproaches, foolish thoughts of provocation which is the price of doubt, and evils increased by causes within us to destroy love and truth and all peaceable virtues.

2. They are not make free with each other in frivolous speech or mockery, or controversy or debate about words, or in squabble or strife about anything. Let them renounce strife with each other, and redeem each other's times. But if one of them is persistent in these things, but not from intention or deliberation, let them remember that they are heard or seen by man. And if through habit or propinquity one of them is seized by this malady, let them reveal it to their master, or to one who is like him, under cover of secrecy. While disputation is the fountain of contentiousness and strife, the slanderer is its author. Let them reveal their secret, be it good or ill, to their father alone, and not be headstrong to take advice from another other than him. And if their opinion is beyond him, it is his duty to enquire, and have someone teach it him for them; or that he send them to consult someone wiser than he is.

VI

Canon about service of the body and the work of the refectory.

Now service in the hermitage is that which preserves the body and sustains it. Everyone shall serve his week before his brethren, with all the care and watchfulness of a servant before his lord. And if there is no one able to undertake the welcoming of everyone and the encouragement and the fulfilment of all the activities that come by chance: everyone is to make good his week as part of all his care and solicitude in the hermitage. Let someone who is not employed perform the introduction to the service, and the vigil, and the rest of the skilled task; but let them perform with each other the washing of anyone who arrives. Whenever it happens that fathers and brothers who are ascetics arrive, and the work of the hebdomadary increases, let his brethren help him without compulsion. It is a matter of companionship with the fathers that the common enterprise of them all and the obligation which falls upon one should be begun. If one of the spiritual brethren, or a relation by flesh, comes to the hermitage or monastery let someone who did not know them previously and was not related to them show openness and friendly confidence in their welcome. And if the person who arrives lacks anything, then let him give to him with the consent of the community, and learn from his brethren how it is necessary to give relief to his neighbour. Let him give refreshment to him according to his will, and especially let him act in accordance with the satisfaction and growth of their love. Let the neighbours of them both be equally of the community. And let them not despise them and the service which is for each other, but let each one think that his companion is better than himself, according to the word of that great ascetic, Paul.

VII

Canon about work with the hands.

To the extent that one person can do work that is a craftsman's skill, let it be the work of two. If they have knowledge of many things, let them instruct each other, provided that both parties are agreeable. But it is not the part of wise ascetics to labour in much skilled workmanship, because the work is a distraction and acquires a great many tools. Let each work according to his capacity; according to the value and care for his brothers required of him. What is collected from their work they are to put before their master or before the cross and they must make no distinction, and let them receive it back from him when it is blessed. To acquire something that is lacking or to administer something that is superfluous: let them do this by the command of their master and with the knowledge and consent of each other. Of buying and selling let not only the two talk together. Let them not be perverse and give place to chance as guidance for words and actions; and let not two of them talk about one thing in a contradictory way, but let there be the one utterance from them both in everything. Let them beware of resentment in the heart about a word or deed of offence caused by a man, and let them not defile their thoughts about the loss of things if that should happen. The evil one takes pains to cause the loss of what is outside, and defiles and destroys what is within, and disfigures so that all the goodness of the world perishes. This then is the summary of what God has established on our behalf: and then love will be found, for without it there is nothing to give peace.

VIII

About those things which happen by reason of weakness or carelessness or our trials.

1. Until death let them support each other through sickness of body or the calamity of sin that is in any trial, through everything that increases love, and let them pardon each other the faults that have come through evil men by means of carelessness and weakness and which, when they are revealed, produce shame in a person discovered in them. Do not let not a brother despise a brother when he is sick or falls, so that he neglects him or is wearied of him. Let him not rebuke him harshly or revile him or be angrily grieved in front of him, in case he causes him grief and destroys him with the result that he seeks vengeance on him as an assistant to his wickedness. If someone who has been raised up falls into his pit, and it gives him pleasure and he does not listen to his brother, and neither desires nor struggles as those who have fallen and wish to arise should, let him immediately tell their father. He should do this while grieving and weeping for the sickness of his brother with discretion, and not angrily or noisily like the wicked. If they are not subject to a master, then let them tell one of the fathers or the brothers. Whether it is someone close by or at a distance, let it be to one who is wise and merciful and experienced and securely keeps the confidence of his brethren. Because of his virtue human lapses are not despicable in his eyes, and he is moved by those who are weak and wish to be healed. Everything that they are commanded concerning their temptations they confidently welcome from him and perform with earnestness. Any sin that belongs, so to say, to both or one of them, let the two of them labour in repentance equally, according to the custom and teaching which our holy fathers followed.

2. Someone who is not shaken by a fall must be the more encouraged to stand by means of perseverance in repentance, just as much as by the encouragement of his brother. If one is healed by repentance, the other also receives a forgiveness a hundred times over and respite from his effort of will equally with his brother. By this is fulfilled '*With the sick as sick*[2]', and so on. If both of them are equal in a fall, or just one of them but his brother is unaware though sin or laziness, let them beware of a Satan-like concealment and the tricks of the slanderer. They do not have authority as if from a law of strict integrity not to reveal their diseases to each other or to themselves. They may be laid bare by the divine anger, and their repentance called into question before the judge. If they are strong let them show their sins openly, and if they are weak let them make them known in an allegory. If, however, from an involuntary acknowledgment they are revealed to be in some fault or another, let them take advice from those wise in the way of life. If they are able, let them repent vigorously in their own home, to the extent that their sin with its calumny is rooted out by the vigour of their humble repentance; if not, let them move away to a distant place and live there. They are not to enter the monastery or the assembly until they are welcomed by the superintendent and pardoned by the community.

3. Let no-one be a stumbling block and cause of offence and an insult to the way of life, or a cause of shame and an open ignominy to his brethren and to all who know him and love him. By such a thing he makes the demons rejoice and grieves the angels and the Lord of all, who is worthy to be praised by all. Perhaps there is someone who is accused of the destruction of religion, or of diseased faith, or envy against one of the teachers or the fathers acceptable to the whole community of the church. He may be one of those who pass by or who stay, but are unable to depart from their opinion or bury their thought in their heart, and such must go somewhere else and not cause stumbling or disturbance or confusion in a place where ascetics live. Whoever despises people's peaceableness or calm, and oppresses their souls by contentiousness either from the outside or inside, or by one of the different kinds of jealousy, and who yet thinks he is virtuous- his journey is outside that good road, and he does not walk in the right footsteps.

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[2] **VIII.2** 1 Cor. 9:22.

IX

About entrance to the hermitage and ordered living in it, and about the canons and warnings necessary for those who wish to live a new and discerning life following the ascetical manner of living of our Lord Jesus the Messiah.

1. When first you enter the hermitage do not go leave it for a distant place and by your own will without necessity. You are not to spend a night other than there, and especially in the first year, because in it you acquire a taste for the pleasing grace of longed-for silence. Do not agitate yourself in setting it up so as to bring it to perfection in all its arrangements and aspects, even if you have strength enough. But over a time set it up with perseverance, in so far as a strength of patience is planted in you; and have confidence about your home, and receive light from what you have done. Utensils and things superfluous to what you need or are more valuable than your standing: make an effort that they do not appear in it, for it is a likeness of one of the dwellings of heaven. Do not disfigure it with expensive things for all the activities, small or great, which are take place in it. Set aside times and seasons for the fulfilment of these, by the day, by the week, by the month, by the year for labour, for refreshment, and time for the small things, for baking, for drawing water, and shaving and washing and changing clothes, and for taking pleasure in the surroundings of your hermitage. And right down to acts which are of necessity by way of obligations and so on. And mark out everything in its time and its place. Do not despise little things, because from them begins the establishment and indeed the destruction of great things. And do not mix time and action with its neighbour, and become disordered.

2. The hermitage is a furnace of testing, and in it is purified and refined that defiled impurity in us which arises from excesses contrary to nature and necessity, and which besmirches and destroys us. All observers gaze on everyone in the hermitage: it is like refined and pure gold. See you are free from evil things and from your passions, in case you are like bronze. But if you go astray like a drunken man, do not be in distress and despair: for it is possible for our craftsman to make gold even out of bronze. Provided, that is, that we have faith and are heedful of the light of his commandments, not extinguishing by means of our evil and sinful passions the fire of his love or the love of him which is in us.

3. Once a day order your table with two or three things of the poor with salt, and it is enough. Place it before the cross where you have your food, while you make your preparation with everything, with your drinking water and so on, and look at it carefully first, in case there is something too much or which is lacking, and complete this, so that when you sit down there is no need to get up for the sake of something at table. When you have prepared it, go outside, and look around your hermitage, in case there is someone wanting to enter or to stay. Then enter and utter your prayer and your worship according to your custom before your table without disturbance. If you are a priest, bless according to your order, and if not, offer up your table before the cross, and say in your heart something that you know '*Your kingdom*[3]', and so on. Then take, and stay in your place according to your rule, and turn your face to the east, and if possible sit opposite the cross whenever you are seated, like a man who is always in front of our Lord, because by his cross there is vigorously renewed in us the memory of his love towards us when we see his cross.

4. And when you have sat down at your table with your careful preparation, mark the sign of the cross over all your things which are in front of you, and say first in the presence of our Lord: 'Praise to you the true life; praise to you the food of life for all; praise to you the living and life-giving food', and then take a small portion with a little salt. And when you want to drink and take your cup in your hand, say at that time 'Praise to you, O well of life; Praise to you, drink of our souls. Praise to you, cup of our salvation'; sign it with the cross while you say your blessing, and drink. And all the time you are at table, meditate in this way. And dip into the dish and nourish your body with praises and thanksgivings of the spirit, that there may be sustenance for your body and gain for your soul. Remember, sit in an orderly way; eat in a calm way; drink with simplicity; and beware of the evils and of the disorderly passions of greed, so that your eating and your drinking is not hasty or disorderly, either when you are alone or when you are with many. It is better that we be afflicted in body than that our pattern of virtuous living be rebuked. Special food and unnecessary cooked food you are not to prepare for yourself in the ordinary way, and if there is something that is special to observe, let it be recognised by you.

5. And if by chance, by way of welcoming someone, you do something which is not in your custom, make up for it in another way, and whenever you receive something which is contrary to your custom, make another special endeavour of thanksgiving, even if you received it in small measure, and a psalm and a prayer if you have something, and do not be disdainful. And when there is the necessity to take wine, take three cups as sufficient for yourself, and similarly for ascetics who visit you. And weigh your way of life, and your food and your drink according to your sufficiency; and do not bring a cup into every sustenance of yourself, or without necessity mix different kinds of nourishment. Youths from all ranks who come to you, welcome with a cheerful appearance, but a lower degree than for the brotherhood. The reception of ascetics, however, is without limit as laid down by us. It is their responsibility to set a limit if they are to exclude from brotherhood. Their way of life became hidden and free of restraint when they acquired their intermediate freedom from their first subordination and labour. Even our Lord and his disciples were at first under subjection and then they rightly had authority over all things to bring them under subjection. This too is the free path of the fathers as was said by the most glorious of the apostles, '*It is not that if we eat we abound, and if we do not eat we are diminished*[4]'.

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[3] **IX.3** Matt. 6:10.

6. But you, young man who are a hermit, do not gaze on these things and deny them, but set what is appropriate in order for yourself and do not be disdainful. When you eat and refresh yourself according to your rule, if you are alone, stand up and take you meal-table and bring it before the cross, and give thanks for your refreshment as you know how, and speak virtuously with your voice, 'Praise to you, the good giver of all good things, Lord to be worshipped and praised; praise to you'. And so order your prayers in their places. And make a small final prayer after your nourishment: 'Praise to your name, Father, Lord of all, and so on'. And if you have a separate rule of prayer, and bow, and greet the cross, and then say your compline in the place of your worship according to your instruction, as it is prescribed for you in the times of your worship.

X

About welcome of a chance visitor and watchfulness for the sake of those who see us in the name of our Lord.

1. With reference to anyone of any rank who visits you in order to have your company: if you are outside your hermitage when you see him, enter your hermitage. If he is ahead of you or faces you when you are some distance away from your hermitage when he meets you, look at him from some distance away and greet him in silence. Then enter and close your door, salute the cross and bow, and then go out and speak with him. But if you are inside when whoever it may be knocks, have an observation place for yourself, where you can see him but you cannot be seen by him. Then see who it is. If he is one of your acquaintances for whom it is right that he should enter, put everything in order and put on your usual habit, so that if he who enters is wise he may profit and rejoice in your arrangements. If, however, he is foolish let him not de disadvantaged by reason of your disorderliness. When whoever knocks has waited for some time, get up and make the sign of the cross, and mark it on your face, and pray and in your heart seek from our Lord that the visit of your neighbour will be for profit. Then put the book of the fathers in your left hand and place it on your breast and go near the door, and respond to him discreetly like this: 'Who is it, my lord, who knocks?' and when he answers open to him. If he is one of those who are to be honoured, at the moment that he enters say to him softly but so that he hears 'Forgive me, perhaps you became despondent while you waited'. And if he is one of the familiar fathers or brothers or one of the clergy or priests, he will pray; and if he does not, ask him. But if there is no difference in rank between you, then do you pray. And if you ask him and he is not expert in these things, forgive him. When he has made the sign of the cross and you approach to greet each other, you make the first reverence.

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[4] **IX.5** 1 Cor. 8:8.

2. If he is greater than you, do not take a liberty with him and greet him as you wish, even if you are greatly moved by his greeting and his coming to meet. But yield to him, and let him greet you as he wishes. If he greets you 'How do you fare?' Reverence him and say 'By the goodness of God and by your prayers I am preserved'. Do not go on to say 'How do you fare?' And if he is from the fathers, kiss his breast, his shoulders and his hands. If he is one of the ones who are to be honoured, a teacher or ruler or head of a monastery, be glad to reply to him 'How does your reverence fare? Give thanks to our Lord that in his goodness I am worthy to see you'. If he asks you about your father and master and about the community, if you have them say 'We are preserved by your prayers, and longed to see you and give you a holy greeting'. If he is one of the brethren, say to him 'How do you fare? All who see you are well in our Lord. All who see me give you greeting'. And if he is a friend or your beloved in our Lord, say to him 'The children of love are truly well, and the children of peace salute you'. But if they are many, even if they are greeting you remain silent until you greet them, and after that respond to them in reverence with one of these sayings. If it is at midday, and when someone or other comes he is wearied, say to him after he has been sitting a while, 'Perhaps you are weary or thirsty', and if he agrees refresh him with three pieces of bread and salt and water. But if he is not, when he has sat a little and rested from his labour or being weary, in his presence take a book in which you have put points and markers to a passage which gives profit and pleasure to persons from all orders who visit you, to the extent that someone who visits you should be improved. And you yourself double the gain.

3. But if he wants to insert in the middle of improving stories elements of hurtful stories and mundane episodes damaging to the soul, and senseless tales and fruitless phrases, do not give him help, or let your tongue be in pawn to him, but get up in silence. But if he ensnares you, and you speak to him according to his will, and you perceive in your soul that you are diminished, seek mercy, and pray to your Lord and he will forgive you: he knows that this was not by preparedness of will. If he repeats hateful words in your presence, or dishonourable statements about someone else against your wish, make an effort that you do not repeat them in front of someone else, in case that he also is diminished by these things. Beware of the slander of others, and shelter yourself from a slanderer. Let a lion meet someone, and a slanderer not meet someone, for the lion destroys the body but the slanderer the whole person. Wolves and bears are a great harm, but the slanderer is a greater one still. A serpent kills the body, but the slanderer both body and soul. People make cures from a viper, even if it is old; and even if it harms someone, they compound medicines from it, so that from its stings which cause extremely bitter suffering there may be in its venom healing, cure and rescue.

4. What advantage comes from a slanderer that we should give our tongue in pledge to him? He mocks you because you do not listen to him, and when you have listened to him he disturbs you no more; he speaks against you if your do not speak according to his will, and does not condemn you when you have assisted him in your will. He destroys your ears with his words, drives away the effort of friends with his tales and he, and with his empty tales scatters the assembly of the beloved. He is like a bull which gores, which kills without pity and is killed without mercy. The Lord rebukes a slanderer; fire consumes the fraudulent; the depth swallows up the insolent; the earth covers anyone who is lacking in understanding, and drives him away with a sultry heat of temptations. A whirlpool of evil torrents swallows him up, an abyss of hateful accidents surrounds him, a deep chasm swallows him, the deepest part of Sheol covers him, the constricted and constricting pit hides him. Save me from the snares of the slanderer O Lord; our Lord save me from the snares of the evil; our true hope deliver me from his hidden snares in case I am taken by them. I have set down these things as instruction and as a warning of terror for those who kill their brothers and their souls with their deceitful and presumptuous tongues. Forgive me.

PART 6

I

By the same writer, about the first revelation of Our Lord which was spoken[1] *by the messenger of the bridegroom, and about the assembly of those who believe in him, and who are called bride and church, and about the endeavours by which the faithful are esteemed worthy to reach these things through the grace of their giver.*

1. Fasting and watching: these are bodily endeavours. But voluntary renunciation and humility: these are the chief endeavours of the soul. Love and peace: these are spiritual first fruits. Endurance in these things as you come to increase of perfection gives a ready diligence and an admirable speed for running out to meet the bridegroom and bridegroom's family, together with the picked company of the bride's family, which is the assembly of the apostles and the company of the virtuous. This indeed is the church, the bride, and the daughter of the king. First of all she was recognised by the righteous; for she was pre-figured by the prophets, then she was betrothed and proclaimed ready for her husband by the new voice of the bridegroom's revered friend and honoured messenger, the groom's chief friend, John the great herald. So she began to gather together her white garments in order to meet the bridegroom's friend, and he in the meantime waited in joyful hope for the coming of his betrothed.

2. The master came in humble attire appropriate for the house of the bride, in order to see his betrothed in a humble and gentle way, so that she would not be perturbed by his awesome voice and splendid appearance, making it necessary for there to be an intermediary between them. The bridegroom's friend saw him and called out to her and said 'Here is your Lord'. But because of his lowly appearance she hesitated about him, despised him and thought nothing of him. She saw that the messenger was more splendid than the king, and that the bridegroom's friend was more to be honoured than the bridegroom. Then the Lord approached in poor clothing, as if provided by his servant for someone in need. He then called out and made a request in a low voice. She, on whose behalf he had been sent, began to say: '*I have need to be baptised by you, and have you come to me*[2]?' and so on. He spoke about other things that the occasion and time made necessary. What then did the Lord reply in a kindly way? 'Permit it now, it is a time for humility. It is right that I should fulfil it rightly and make righteousness complete[3]'.

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[1] **I. heading** 'presented as a parable' mg.

3. So on his command he allowed him, following the statement that our Lord made. 'If my bride and my lover do not come to me in my humility, I have no pleasure in her in my exaltation. This is the nature of my love: by humility it is seen to be mine, and in this human likeness I am seen by all in my appearances. And with this voice I will make you know my will, according to the weakness of your nature. If I were to appear in my splendour, who would be able to bear my glorious light? And who would understand the kindness of my love? If the clothing of an earthly king, which is nothing, and which is inferior to your nature and fashioned by you, terrifies you, how much more the brilliance of the godhead whom no flesh in this life of air can see and live? If the pupils of your eyes are burned because of the light of the sun, and you are scorched by nearness of fire, and your gaze cannot understand the nature of spiritual beings, how can you here bear to see the one who surpasses these, and from a fragment of his strength illumines and glorifies these things? This is just the beginning of my humility'.

4. So he bows his head before his servant and goes down to the waters of forgiveness, with which his bride is purified and cleansed, and from which she receives a joyful pardon and the cup of preparation, and on which he pours the marriage gift of the blessing of the Holy Spirit. The Father, then, for the sake of the infirmity of the bride, and the validation of the word of the bridegrooms's friend, makes a voice heard from on high, '*This is my son, the beloved, in whom I am well pleased*[4]'. Then the Holy Spirit, at the voice of the Father, appeared in the likeness of a dove and came down on his head and remained on him. The bridegroom's family saw this and rejoiced, and the bride's family heard and were glad: the two parties had an equal knowledge of the bridegroom. According to the word of the godly Paul, '*Through the church the manifold wisdom of God is known to the rulers and powers which are in heaven*[5]'. 'Wisdom' is this: knowledge of the Godhead. 'Manifold' nature is their knowledge of the persons. '*For no-one knows the Son ex-*

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[2] **I.2** Matt. 3:14.
[3] **I.2** cf Matt. 3:15.
[4] **I.4** Matt. 3:17.
[5] **I.4** Eph. 3:10.

cept the Father, nor does anyone know the Father but the Son, and whoever the Son wishes to reveal Him to[6]'. These things happened at the Jordan as a testimony to the bride and the completion of the task of the messenger. As soon as our Lord came out of the water, he quickly advanced against the hater of godly chastity, the one who from the first was debauched and hates the good weapons of godly virtues, and he spent a time with him according to his desire.

5. After some days, of his own will he showed on his face a sign of weakness, that is hunger. This was to give an opportunity for that impudent individual to approach in contest. He fought with him, and overcame him by his strength and defeated him by his wisdom[7]. He destroyed and overthrew all his stratagems and put the fear of him within him, so that he would not in his deceit and following to his custom kill the mistress like the maid. So he turned to the bride. At once she begins to come little by little closer to him, until she truly loved him, and her soul went out to him. He then performed in front of her and by her powerful acts and great deeds, to the extent that she was confirmed in his love and strengthened in his truth. This was to make her aware of the powerful strength of his being, which is from everlasting, and of which until then she was not firmly aware. He made with her covenants which are not broken, and promises that are not proved false, and warned her to keep her chastity interior and exterior, and to be wary of the enemy of her virtue, in case he deceived her through members of his family and disfigured her fairness. Then he chose some of those who belonged to him and entrusted them with her mysteries. He commanded them and said 'Good news has come you, beloved; go therefore and preach my commandments in all the nations[8], and prepare for me guests for my banquet[9]. See that you despise no-one. And those who welcome you and acknowledge my mercy, distinguish them with the stole of baptism and the seal of the life of the cross. And teach them that they should keep all that I have commanded you. For I am coming now to my Father who sent me[10]. And I will come and lead you to be with me[11], and everyone who has prepared himself for the banquet'. Blessed is he who is worthy of your wedding feast, Jesus, exalted bridegroom whose banquet has no end, and the delight of whose blessings have no end. Praise to you.

[6] **I.4** Matt. 11:27.
[7] **I.5** cf Matt. 4:1-11.
[8] **I.5** cf Matt. 28:19,20.
[9] **I.5** Luke 14:16-24.
[10] **I.5** cf John 17:13.
[11] **I.5** cf John 14:2.

II

Dark sayings of our Lord and of Paul, and about their meaning concerning the last times. And the man of sin, son of perdition.

1. The disciples, then, went on one occasion to our Lord and said to him 'Our Lord, when does your kingdom, for which we long, come; and *what sign is there of* its *coming, and of the consummation of the world*[12]?' He, however, said[13] 'When the time of its coming approaches, there will be wars and plagues and *earthquakes* in different places; and *nation will rise up against nation and kingdom against kingdom*, and every people will be divided against itself, for the sake of destruction and not for the sake of victory, and there will be great turbulence in all the world, and calamity which terrorises and terrifies everyone. And then they will see deceiving Messiahs and *prophets who prophesy lies*; and they will give signs in the heaven and mighty deeds on the earth, and cast fear and trembling in every soul, and will *lead astray, if possible, even those chosen. And because of the magnitude of the wickedness the love of many will* fail. So then blustering and offence will rule all, and they will hate each other and betray each other. See that you are not disturbed and forced to go astray after them. *If people say to you, "See, here is the Messiah," and "See there he is," do not believe. Just as the lightning flashes from the East and is seen as far as the West, and it gives light to everything that is under the heaven, so also will* my last coming be from heaven: glorious, splendid and swift. And there is no need for anyone to say "Where is the Messiah?" Because I am revealed in my glory and in the splendour of the angels to lead you.'

2. So also blessed Paul hinted at the end and at his coming, when he bared his heart. *'The mystery of wickedness begins to have effect only if what is now restraining*[14] — that is, providence, governance, and the holding back of the divine mercy which remains until the determined last time of which only our Lord is knowledgeable — *is removed* from the midst.' *And then* there will be dereliction, and *wickedness will be revealed*: the man of sin and son of perdition, he in whom dwells and is revealed the one who was the murderer from the beginning. He was born of a woman who was a frequent fornicator, and rises up from the seed of Jews, from those, kept under an eternal curse, who are scattered around Jerusalem and in the land of the Palestinians. From the moment of his conception a demon entered his mother, and began speaking and prophesying great things, coming as if from one who is able to prevail over the things which are to be. And until such time as he is grown-up enough to put into effect the will of his wickedness, at the instigation of him who is in her, she completes all kinds of abomination as a sign of him.

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[12] **II.1** Matt. 24:3

[13] **II.1** What follows is a selective and glossed paraphrase of Matt. 24:5-31. Cf articles (g) and (h) listed in Introduction, p. 6.

[14] **II.2** On this and the following lines cf 2 Thess. 2:7-9. The portrayal of Christ's opponent is in terms of a complete opposite and travesty.

3. His conception is in fornication, and his birth and his upbringing in sorcery and in every kind of trick of the demons. And, as they relate, the devil smears even graves as an entry for his mother to do evil things which are fearful and obscene. They say that in her heat she eats children and the young. Sometimes she is found as the wisest among women, and sometimes she is seen as the fortress of demons. Men ascribe such abominations as these to the mother of the worshipper who is lost, while she shows by means of them that in her there is no ray of goodness from her father or through her son who goes astray. These things, and even harsher than these, are said about him in the stories of the ancients, and especially in those which are called revelations, written down in the honoured name of the apostles, if they are genuine[15]. I say, however, that just as there is no-one who can study or speak of the things concerning our Lord in a way which is proportionate to the real character of their goodness, neither can there be of the enormity of the new wickednesses of this one that he pours against us out when revealed. By your revelation have mercy on us our Lord: praise to you.

III

About the manner of the revelation of the one who is lost, and how he behaves and does and teaches such things. And about the mysteries and teachings of all kinds of worship, and the mysteries of the Church.

1. Pride that existed from the beginning dethroned him from on high and from his authority; nevertheless he persevered in that very thing, and increased his wickedness. He will be revealed by it at the end of the age when he is given permission *and exalts himself over all that is*

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[15] See VANDERKAM, *Apocalyptic* and its bibliography.

called god and worship. He it is who in the temple of God will sit as God, and proclaim godhead and sovereignty *for himself*[16]. For a short time will have rule over those who go astray after him, as previously he had authority over the crucifiers. They will, all of them, all be drawn to him from every nation; and after that he sends out his servants by the agency of evil spirits to all quarters of the inhabited world. So they publish the news and make everyone hasten towards him. He is then active in the land of promise, and makes deceptive offers of peace to erring nations, and all the kings of the earth are drawn after him. He expounds the mysteries of all kinds of religion, and makes them agree and participate, although in fact they are contrary to each other as a result of dissension. He brings them to worship him with one mind, saying 'All the names of all the gods have been confused by me. It is I myself who am known by one name in every nation. Because I was concealed, they named me with many names. But now that I am revealed, come to me. Leave off from all your mysteries'. The true mysteries of our salvation are the only ones he cannot bring completely to an end. It withdraws from the inhabited land, but cannot do so from the desert and the mountains, for that is not permitted.

2. He does not demand even the shekel tax or impost or poll-tax, and quickly commands all sensual pleasures and every kind of pollution to everyone according to his pleasure. All the evil and defiling things which are dead in our Lord, and those things that proclaim him are brought to life again by him and by his servants, and they hold sway among demons and men. He says to all authoritatively 'Enjoy all these things which are here and now, and be satisfied', and he promises them great things over which he has no control 'When you are sated by all these things which are on earth I will take you up into heaven', and makes them fancy that he can bring about even the resurrection of all at the last. He represents to them likenesses which will make them convinced, when he calls the dead by their names, and raises up demons in their likenesses. These respond, and themselves speak about him according to his will from above. Then he beckons to them to come and take their rest until the end, when they will be with their companions. At his word these demons then return to their own. So he draws to himself the worship of the godhead and the honour of the sovereignty. In you is our dwelling, O our saviour. Deliver me from his time. Praise to you.

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[16] **III.1** 2 Thess. 2: 4.

IV

About his barbarity and harshness towards everyone, and about the things he inflicts on those who are true. Also about the tradition about, him and about the likeness with which he clothes wickedness with his deceit.

1. Praise to the patience of your goodness, O God of righteousness, our kind creator, for you allow the wicked to complete their evil desires according to their pleasure. In the same way as this, by the death of your beloved you gave satisfaction to both sides: by his murder the wicked had respite from the mad passion and grudging of envy that they had against you; and the good received life by his death and are made perfect by his rising. That which happened first brings gain because it is effected by you and your heralds through the error of this boaster, so too the latter things which happen at end. Even if a few die in error because of it many are made glorious and are perfected in your truth. Praise to your providence which is full of mercy. When the evil one holds sway according to his desire, he completes all his deception in those who are perishing, who belong to his caravan. There are gathered around him all who from fear or from love or from ignorance give heed to him; and as king and lord and god almighty he is worshipped and praised by them. As soon he hears by means of his heralds the good news of his authority over all the inhabited world, he begins to plan acts of destruction and murders for human beings.

2. But those who openly stand up to oppose him and resist him with the truth are children of the Church, because these alone are expert about his deceitfulness. Yet even so there are few from these who are strong enough for this, that is from the chosen and chief who are preeminent in the ranks of the church; but especially in the wilderness and the desert there are found those who endure, because our Lord is over anyone who holds firm the truth and ponders it. In the time of the one who is lost it is impossible to be kept safe in inhabited places, on account of the reach of his wickedness and the defilement he performs and teaches. From that time everyone who has a place of escape removes himself to the wilderness, for who has the capacity to know such afflictions as those with which he completes his wickedness and barbarity against those who belong to the truth? There are very few who remain in life at that time, because most of them are gathered in by wars and by the plagues and *famines and earthquakes*[17] which are heaped up in the presence of wickedness. He thoroughly strives to blot out from life those who are in inhabited places, because of the reminder of our Lord which is in them; the demons and their attendants torment them with great afflictions. Daily they reach the gate of death and seek death, but it is not, though they search for it as if for a treasure. He openly destroys some of them in harsh and public deaths by sinful stratagems of different kinds; by the artifices of the demons some of them gain their crown by night in testimony to the truth. They strike the solitaries and those who dwell in the wilderness and in rocky places with occasions of terror and fright and disturbance, and have power to make them err in their passions. And there is nothing by way of turbulence that is far at that time from those worthy to be at the right hand side[18], brought about by the blows and the miseries which come from those who will inherit the left.

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[17] **IV.2** cf Matt. 24:7.

V

About those things which come at that time to everyone, and especially to those chosen to proclaim the truth of our Lord, from the one who is a tyrant and those who share in his fire.

1. The blessed Clement says in the prophecy in the treatise against the Ebionites[19]: Woe from the servants of the tyrant, the hater of all life of integrity; although a fugitive, one expelled, afflicted by our Lord he is able do these things against one who is true. By his stratagems and by his deceits and in evil ambushes prepared for his deception he strives to bring to an end anyone who does not take care, and to blot out the life-giving name which cannot be blotted out. There are, too, notions of torments and of blows that he utters in the home of the children of darkness, and illusions and fantasies which he teaches his priests in order to make his wickedness complete. These servants are conquered by truth at our hand, yet they are not ashamed; they are overcome, yet are not put to the blush by the impudence and slaughter of the one who takes such care over their destruction, and with all these means the tyrant strives to conquer.

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[18] **IV.2** cf Matt. 25:31-46.

[19] **V.1** This work is not known, hence neither the extent nor the source of the quotation can be indicated. In the 18th century J. WETSTEIN edited two epistles of Clement on Virginity, *ad virgines* and *duae epistulae*, but neither contains the quotation given here. Epiphanius 'Against the Ebionites' (*Adv. Haer.* 30:15) says that Clement refutes the Ebionites on the question of virginity. Professor William HORBURY of Cambridge University has suggested to me that our author might have known both the Epistles on Virginity and also the assessment of them by Epiphanius, and so took the Epistles as being an anti-Ebionite 'prophecy' of Clement. I am grateful to Prof. HORBURY for his consideration of the matter and his help. It may be, of course, that this quotation is simply another piece of evidence for the complexity of the Pseudo-Clementine literature, some of which still escapes discovery.

2. Who is able to endure his strength which is still to come, and his wickedness when he is allowed to have dominion and reveal all his wickedness but is not rebuked? All day the earth shakes beneath him, and all day the lights are darkened; the heavens hold back their rain, and the clouds do not pour down dew; all the natural elements are disturbed and be-clouded. The saints of the most high are oppressed and storm-tossed; and the spiritual orders which are above are saddened by his wickedness; mourning rules over all who are virtuous. They threaten and torture the whole body, and there is fear and fright and trembling because of him, indeed even men's souls are changed by reason of his strength. If his state now is as the strong man bound, and a mere hint of his wicked deceit is sown in men, suggesting new afflictions that the offspring of darkness can bring upon those who are true, how many times worse will it be when he brings his head out into the open, and as is seen as god and commands all. That ancient one is crafty, who exists from earlier times and remains until the last.

3. The last, he says are honoured like the early first-born, the apostles our fathers and the first martyrs like the heads of companies and leaders of the hosts, but their crowns are not perfected by any afflictions because they are crowned by the companions of someone who is cursed, and not by him. They are beautiful with every kind of flower made up of sufferings completed by every kind of torture, these glorious crowns of our later brethren who are left in the last time for a testimony. That rebel in his own person smites them with every kind of insatiable torments in accordance with his evil desire, until either they are martyred by him, or as testimony of his ferocity they are kept for the revealing of our Lord. And on one pretext or another he devours by a daily death everyone that he realises holds fast to him from fear and not from love. So there wait in his company the complete deceivers, the utterly worthless, and those who give him their approval from fear and ignorance.

4. Men are diminished, to the extent that the majority of them assemble round him. There is no-one who has not tasted the bitterness of his deception, either by blows or through a willingness to listen to what belongs to his wickedness. In the short time of three years he has accomplished all his abominable desire, and similarly those who have been sent out by him in every quarter. He is anxious to make those of his party like those of our Lord's in everything except the truth, and he is not held back. According to my opinion, there does not remain with him an evil that he considers with respect to its nature and has not done at a time of negligence. Harsh and evil are his days against those who are true, but they are few, according to the word of our Lord: '*For the sake of the chosen they are few. If the Lord had not shortened those days, no flesh would live*[20]'. Blessed is he who is not in opposition at his coming, but more blessed is he who endures his hardships and is made perfect in his struggles. Deliver me so I do not perish apart from you, our kind Lord. Praise to you.

VI

About the kind of hope and the earnest desire of the one who is lost from the beginning, and the reason for his dereliction.

1. From the beginning, the desire of that evil servant and rebellious and impudent tyrant was that he be allowed a short time in creation to be called God and openly to have authority over all the earth. Accordingly from the beginning until now he has brought all his deceit to birth in the form of truth and in the name of God. And he brings even the things of the last time to completion, clothing them with a likeness of truth. He is allowed to do these things, his time being known as the perfecting of those who belong to the truth, to the extent that his arrogance and the wickedness of his inclination are revealed. His whole expectation is clear in the sight of all, together with his fomenting of opposition, his impetuosity against his creator, and his ferocity and hatred against us. He completes all his wickedness in proportion that there is a fully-formed recompense for his torture and it is openly known by all. By this the unstable are made firm, by it the diligent are made perfect, and the goodness and kindness of God are made known.

2. But truth is sought by those who love God, by those who stick fast to him. The patience of our creator towards devils and sinful men is revealed. The power of demons is perceived, and the prepared will which they have acquired by wicked means in order to do us harm from the beginning. It is restrained by the power of God through the protection and care which comes from him towards us, for wickedness of this kind is active in the midst of the world from the beginning of created things. In consequence the compassion of God is forbearing to both sides in kindness until the time set by him for the judgement of all that is rational, for the redemption of the good, and the punishment of the evil. This is the comprehension of the wise, the tradition of those who are true, that is to say, those who enter the glorious mysteries of the divine dispensation in their purity, and are entrusted with secret things and capacity to enquire about what is going to happen. From experience and the outcome of affairs I also think like this with respect to the strength of the presumption and savagery of this wretched being. If possible he would devise the destruction of his creator and of those who love him, while he and the offspring of his wickedness alone remained in the creation; and that it be said that he is pitiless and shameless concerning the destruction of all this. Moreover he is not reluctant to act, and of his boastful and destructive will not even one small whisper or quick fluttering of the eyelash can be hindered.

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[20] **V:4** Matt. 24:22.

3. He collects and retains much venom against angels and saints and the virtuous men who have been from the beginning. Because they love their maker and thank him and praise him, as he is the Lord of truth and the giver of life to all, he gnashes his teeth and is embittered at them. For it is revealed to the perpetrators of his wickedness and magnifiers of his torment and of all this wickedness that he has prepared from the beginning of the world until its consummation, and it is known by all, that such a thing as this was not possible without open permission. Had his wickedness not been revealed in the sight of all, there would have been lacking an occasion even for uprightness to show in him all its strength to match his guilt. He completes this with all his strength in accordance with his desire, that of the deceiver here completely revealed, which is that first deception in the matter of the title of gods which he gave as news in the ears of Adam and Eve. He now spreads it abroad that for himself alone does it seem right. Great is the evil of his nature against us. It is possible to conclude this from what is in his work, and from all the wickedness that he fails do, not because of a lack in his will but in his power, as he harms his creator and destroys all that is here.

4. His coming which is public, and the things which he does, are a stratagem of his hateful wickedness which belongs to him and those of his party. There are thousands and then ten thousands of demons and men, each one of them lacking only a little of the evil and presumption that derives from him. But they hide, and at his revelation they all swarm out. I do not think the increase of wickedness or of torment will pass away, because until now that which gathers together in it is great. But the ferocity which is revealed is only for a short time, when there is to be known the eternal recompense for us who are rational. Also to be known therefore are the wicked things he schemed against us, some of which he was permitted to do, and some of them he was restrained from doing. At the end there is no one who binds him and no one who restrains him from putting into effect according to his will the things he plans against us. Even for these in his goodness our Lord sends a refreshment to the oppressed by the hand of a mediator. O great mediator of life: deliver me from his oppression. Praise to you.

VII

About the revelation of blessed Elijah against the one who is lost, and about the purpose of his teaching, and the things which happened to him in his flight and the things he did with those who were with him. And about the coming of Elijah, and about the assembly of the saints, and about the day and the last time.

1. This is a designated time, disturbed and vexatious, in which those appointed to be on God's left side[21] cry out 'It is peace and concord[22],' in that they see that the one who is lost rules as their head, and in his arrogance has authority over all. In this very time there is suddenly seen from the east, from the great garden of Eden, a man who is to be regarded with wonder and is mighty in his spirit[23]. He was earlier set apart for this, as it is written, 'This one was like fire kindled in his zeal against the servants of the tyrant; from old he was zealous, and rebuked and destroyed them with fire from heaven together with their sacrifices: Elijah the great from Tishbi'. He comes first that he might fulfil everything, when he is seen by himself in front of all the hosts of the enemy and rebel. As soon as that wretched one is aware of him he is perturbed and shaken and trembles, and he assembles his forces[24] and sets them around him for his honour. They are robed in watchfulness and clothed in anger and jealousy, and they make threats and gnash their teeth

[21] **VII. 1** cf Matt. 25:32, 33, 41.

[22] **VII.1** cf Jer. 6:14; 8:11; 1 Thess. 5:3.

[23] **VII.1** The passage here is a blend of quotation and inner-scriptural exegesis. The key passages are firstly, Gen. 2:8; Is. 41:2; Mal. 4:6 and Matt. 17:11. Secondly, 1 Kgs. 18:36-40. Cf also Sirach 48:1-11.

[24] **VII.1** cf 1 Kgs. 18:20-40.

against the holy one. Now the one who is lost is drawn up against him for a combat with great violence.

2. But with the spirit and the strength with which he is clothed, the blessed one turns to confront him powerfully in the presence of all the crowds with a bold and strong voice. When, then, the wretched one is overcome in disputation with the righteous and people of integrity, he turns back in shame. Then that zealous Elijah again turns against him as is his wont, and reveals and clearly demonstrates his wickedness and his rebellion. In the presence of all the crowds he shows him up, and calls him a deceiver and murderer from the beginning. He falls silent, as a result of guilt stemming from the controversy, and is confused before the one who is zealous; he drops into his hand like a thief into the hands of an armed man of the king. He calls up the fantasies and desires which he showed to those who erred, but he cannot show them. So because of him and by him he begins to be shaken, and to be in travail like a woman giving birth.

3. Then the blessed Elijah begins to instruct the crowds, and to teach about our Lord Jesus in the manner of John. And first he offered his word in the presence of the Jews, for they themselves were notorious and were the first of the congregation of the one who is lost. Then he turns to the whole body of Christians and pagans, and sets out for them matter from the Law and from the Prophets and from the natural order of events, and demonstrates the truth about our Lord. He brought out the Old Testament to match the New, and made a single teaching. He taught about the whole dispensation of God as it was given to him; and he made an exposition about the persons of the Trinity[25] and about the incarnation and about the struggle of our Lord against this tyrant earlier, and demonstrated his dealings in acts of power and strength on our behalf and for us. And he suffered and was crucified and died and was buried. And after three days he rose by the power that dwelt in him. And was seen by many from his disciples, and assured them of the resurrection, and that all men would rise in the same way. And after the forty days that he taught and assured them he was taken from them as they watched and went up into heaven. And then he sent the Holy Spirit to his disciples, he by whom they taught all that they had been commanded. And by him they performed acts of power and mighty deeds for the sake of the truth of their preaching. They learned and were made perfect, and they taught all the inhabited world the true faith.

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[25] **VII.3** On the following passage, cf D.J. Lane, "A Nestorian creed: the creed of Subhalmaran", *OCA* 236 (1990), 155-62.

4. So then we, children of the mystery of the godhead, recognise that the godhead is a holy Trinity, three equal persons not divided, and that among them there is neither older nor younger, greater or smaller, former or latter. They are named in an ordered way. The Father is he who from everlasting is praised; and the Son, he who was hidden in his very self, and concealed from former generations because of infirmity. And the Holy Spirit, he who is proclaimed from the Law and the Prophets, he by whom the prophets and the apostles spoke the former and the latter things. On the face therefore of the Son is the beauty of our nature, man as one of us, Jesus, in whom all the godhead dwells in its entirety. And there is set in due order, Father, and Son Jesus the Messiah and Holy Spirit, without confusion, without distinctions or divisions. As the prophets said about him earlier, and those who hope in him, teachers in every generation until now, he truly is the Messiah, he for whom we hope, and apart from him there is no other given to men by whom they can live. And now he is in heaven, and is about to come, according to his promise; he will not delay.

5. He continues to speak against the one who is permitted to bring out into the open his bitter and shameless will, and who from the beginning has opposed his maker. This happened so that righteousness might reveal through him the strength of the patience and kindness of God, and that there might be no mitigation of the capital judgement that goes out against him in the sight of all, with all servants, tyrants, demons and wicked men. It is right for us to understand the teaching of the blessed Elijah in the presence of the crowds by means of this interpretation, because this passage is held by all preachers of the truth to be about our Lord. It is not known how long a time he spends in his fight against the one who is lost and in the teaching which is to the crowds, but from the time when he was revealed until the revelation of our Lord, he labours on these things so as to make the whole captivity turn to him.

6. The crowds then fearlessly rejoice to turn away from following the one who is lost into the direction of the party of Elijah, because he cannot harm them in the presence of Elijah. He is laid low as a result of the power by which he is clothed, zeal in the spirit; so there are few who remain at his side having totally given their souls to Gehenna with him in eternity. When his arrogance was cut off and he was deprived of his splendour and he left off his impudence and error- for he achieved all his deceit by guile- the crowds then abandoned him, and even those of his party began to despise him as one defeated. So then he is torn from his blustering and venom and grows as wild as a she-leopard, because all around he is left to be humiliated even by those on his side. He is especially mocked by those who are of Elijah's party. Yet in his anger and his wildness at being vexed on all sides, he broke and killed without mercy everyone that he could out of those who remained with him. He is divided against himself, for it is his end.

7. But when he hurls all his bitterness, his stratagems are brought to nothing before the one who is righteous, for he it is who all day shoots against him the arrows of his word, and snatches from him his prey. And then in the eyes of all who look on, his wickedness is revealed and ferocity towards all, as well as all his cowardice; so because of his shame and his fear he ceases to do evil, and begins to put his mind towards his judgement. He knows that his time is near. Those who are of the household of Elijah feel compunction because of their error, and repent: they are comforted by their restitution and are praising God. Those who at that time survive are the virtuous, those whom our Lord names 'chosen[26]'. Whatever the time it is to come to the blessed Elijah, they resort to him to accept the praise of the son of God, so that the remainder should assemble in their places and stand in good order, because they receive a respite in the coming of Elijah. Because of this, all the oppressors belonging to the household of the one who is lost are compelled to consort with their head during the time of the controversies. The holy ones, however, in their assemblies see and hope in our Lord, like a thirsty land and desolate land which waits for water. By the lamp of the ways of virtue make me worthy that I may wait for you with them who are your saints O our Lord. Praise to you.

VIII

As to why blessed Elijah is revealed.

1. First, so that what the Lord said is fulfilled: '*Behold I am sending to you Elijah the prophet*[27]', and so on. Next, because of those who welcomed the one who is lost, and the supporters of those who more than all peoples belong to him, that is the Jews. Especially entrusted with the care of them is their own prophet, zealous and burning for their law, that is, everything that he said to them about the law and the prophets, and about the things concerning our Lord which they understood in an evil way so as to oppose them. Their mouth is stopped before him and they admitted their guilt. Thirdly, not even in the last time is there anyone like him who breaks out more than he in zeal against the demons and their servants in the love of his creator and his predecessors. Fourth: he is kept for this by the foreknowledge of God, and he, too, is eagerly longing to strive against and in his ardour to conquer all that is contrary to his Lord. Again, together with all the prophets, he is in all respects like those who belong to the household of our Lord in voluntary self-denial, in separation from marital ties, and from all things earthly. And again, that last messenger is in everything like the first. Elijah and John are powerfully like each other in all things that are praiseworthy[28], as the last coming of our Lord will be like the first in the matter of the messengers. Even the holy angels will rejoice in the service of Elijah as in that of John; and the desire which Elijah had desired, to put to shame the enemies of his lord, will be fulfilled. And again, that there might be known the fall of the one who is so impudent and proud that he strives against his creator. In the sight of men he sets in order before him companies and hosts of demons, saying, 'Those are the angels who sustain and govern the whole inhabited world, my servants'. And with pomp and splendour like this he is glorified on all sides, and there is *none to raise a wing against him or opens his mouth and chirps*[29]. Consequently his entire downfall suddenly comes to this very one, by the presence of a naked man, servant and prophet of the one whose name he snatched. He was powerless and humiliated and ashamed and he fled, and he was unable to resist and be shameless.

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[26] **VII. 7** cf John 15:16,19.

[27] **VIII.1** Mal. 4:5.

2. Hence the pride of the wicked one which he had in the presence of his servants there will not be preserved: 'There is none who conquers me among my works or who can oppose me', together with the other things that are written by many about him and about the coming of Elijah. Now, about the day of the coming of our Lord there is no one who knows. He first made known its time in that parable about the ten virgins; and again in what he said: '*Watch therefore for you do not know at what hour the lord of the house comes: at evening or in the middle of the night or at cock crow or in the morning*[30]'. He showed them that he rose in one of the seasons of the night, so we are the more confident that he is to rise and establish everything in his glory at the time when he rose from the grave. Blessed are those who rose with you[31], O true resurrection of those who fall. Praise to you.

[28] **VIII.2** cf Matt. 11:13-4.
[29] **VIII.2** Is. 10:14.
[30] **VIII.2** Mark 13:35.
[31] **VIII.2** cf Matt. 27:52,53.

IX

How it is becoming that we sing of the last trumpet and about the resurrection and about the revelation of our Lord from the heaven. And about the end of the one who is lost.

1. Great is that terrible day, and to be desired, but not spoken of. It is rightly feared by sinners, and justly desired by the saints. For many of those who are alive here and now are gathered together and wait for the last time, and especially when they have seen things spoken about by our Lord coming to be: '*the heaven will be darkened, and the moon will not give her light, and the powers of the heaven will be shaken*[32]'. Whoever then grasps a remembrance of them, and possess an earnest desire for the vision of our Lord, is watchful at all times. He has made himself aware of the things which concern his coming, and also of the new things that happen daily. But everyone is watching and is prepared for the time that our Lord rises, because the first thing is a ringing cry, as was said: '*He will strike the earth with the rod of his voice*[33].' And then the *dead arise without corruption*[34], and life is changed to something new. Paul calls this the *last trump*, and it comes *in the twinkling of an eye*. What kind of a sound it is we do not know, for it is revealed that the Lord's voice alone is the voice that commands all and brooks no delay[35]. When the sound comes, at which even angels make haste, all the ranks of the virtuous, children of the love of the godhead, come to the resurrection. *For the dead who are in the Messiah will rise first*[36], and with them every one into whom the breath of life has been breathed by him. There is no on who sees the resurrection of his companion, because those who are alive go through the sufferings of the change at the time of the resurrection together with those who rise. Because as it were a *twinkling of an eye* is the space of time for the holy resurrection and the exchange.

2. In this way Enoch[37] and Elijah[38] were changed while in possession of the body. The holy angels, too, acquire completeness and not something aberrant, and they receive freedom with the restoration of the glory of the sons of God[39], that is the saints, so there is the complete restoration of all. All men are seen equally to have a single resurrection and likeness and condition, and to possess one perfect knowledge. There is a great assembly of all men, from Adam until the last trickle, in one place, wherever that is, such as our Lord knows. As I think, the interpretation is 'in the land of Palestine,' he home of the ancestors of our Lord. And all things will be completed just as I hope in this meeting. After that, all the dwellings above and below will be set in order, and all will look at the place which is above, to welcome the glory of the coming of the son of God.

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[32] **IX. 1** Matt. 24:29.
[33] **IX.1** Is. 11:4.
[34] **IX.1** 1 Cor. 15:52
[35] **IX.1** cf Ps. 29:3-9; Is 6:8.
[36] **IX.1** 1 Thess. 4:16.
[37] **IX.2** Gen. 5:24.
[38] **IX.2** 2 Kgs. 2:1-12.

3. So then, when all is prepared, there is the coming of our Lord from heaven, with ceremony and the sound of the triumph of the angels, and there will come before him the standard of his triumph, the cross, to the joy of those who believe and the shame of unbelievers and those who crucified. No-one is deprived of this sight of the coming, because he rises in the sight of all, according to his promise, on the clouds of his worshipful glory. Then while all who see are silent and wondering, there is a dreadful and fearful cry from the one who is lost. This accords with the word of Paul when he said: '*The Lord will bring him to an end by the breath of his mouth and reduce him to nothing at the revealing of his coming*[40].' His sin was proclaimed by Elijah, his destruction by his creator. Then this mean individual comes to an end, and he vanishes, body and soul. Angels and men gaze at the demon by whom he is abandoned for eternal torment while he comes to an end, and consider the strength of the creator. It is easy for him, if he wished, to turn into nothing something which he made. Further, even if this was a harsh recompense, it was especially right for the demon that he should come to an end. He had made a start in his wickedness at the very beginning and continued until the end, especially those things, monstrous strangers to the truth, which he completed then.

4. This is the great general deliverance, when he perishes with all these, I say, who in this passion of desire for godhead made our royal nature from the beginning a participator with Satan. Taking an analogy from all mankind, his was this single desire to be in opposition to all laws, and just as our Lord did not leave one command or law which he did not fulfil, so this one, out of contrariety, did not leave a single commandment or law in the Old or New Testament which he did not separately trample under foot. Now our Lord said '*I did not come to destroy the Law but to fulfil*[41],' but this one destroyed and completely transgressed against all the writings of God.

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[39] **IX.2** This passage is a good example of a closely textured pattern of quotations and allusions. Among them may be recognised Romans 8:18-23, Eph. 4:13; Col. 3:4; 2 Thess. 1:9-10.

[40] **IX.3** 2 Thess. 2:8.

5. I think myself that the soul of this one is more greatly evil than Satan; for Satan, even if a smaller counterpart, is known as fearful and a keeper of law, but this one never, as is written above, and Satan belongs to him inasmuch as he is not called image of God and honoured as that. This one however when he receives all things, deceives all things. Further, because the consummation of the whole creation is man[42], it is impossible for the swiftness of his destruction to be known except as man, for what has no creation cannot come to nothing. He was previously marked off for this; not that our Lord prepared him for all this wickedness, but because he chose it of his own will: strict integrity in its strength judges him with integrity. He is permitted to have his freedom completely, and the whole inclination of our nature is revealed in him. It is publicly known, that if it were permitted to be without commandments and laws in that freedom which Adam and Eve desired at the beginning[43], many of us would come to what this one came to. Again, that one has a double sin, because his body is entirely pollution, and the abomination which the body is able to serve, he serves. And while he does not subtract from things which are old, he also adds what is new; in his wickedness his soul is more evil than Satan. Into this compunction entirely fails to enter, as I think even to this time of his ending, when the devil leaves him and he is brought to an end. He utters vile blasphemies, because he is brought to completion by the all the gifts of wickedness. Rightly he is worthy of destruction, because there is nothing in him worthy of life or compassion. There is in him no place for goodness.

6. The things which are given us to understand we speak about in conjecture, the management of them God alone knows because he has authority over them. When on that day the inhabited world has resite from shaking and turbulence, and there is complete salvation and renewal for all, so then angels and men, righteous and sinners, and all the devils in all their host, which has not yet been set apart, cry out and worship and give thanks, and give voice to praise and thanksgiving to the

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[41] **IX.4** Matt.5:17.

[42] **IX. 5** cf Gen. 1:26-31; Gen. 2:7,8. Gen. 1:26-31 concludes creation with that of mankind; Gen. 2:7,8 initiates creation with that of man. The former testifies to that which comes last as being most important; the latter testifies to that which comes first as being most important. cf Ps. 8:5.

[43] **IX.5** cf Gen. 3:6.

Lord of praise. And so is fulfilled that which was said: "*As I live, says the Lord, To me every knee will bow, and every tongue give praise*[44];" together with the saying of Paul: "*In the name of Jesus every knee will bow, of things in heaven and in earth and under the earth*[45]," that is the buried who rise; "*and every tongue will acknowledge Jesus the Messiah as Lord, to the glory of God his father.*" And these things for good and for evil will truly be put into effect that day, because up till now there is presumption and tearing down.

7. And suddenly the Son of God calls out in kindness, his face radiant with light, the hand that gives life to all is extended, and he beckons with it as with a finger to those who have his love, and says, '*Come,* come, come, *you blessed of my father*[46],' and so then with the echo of his voice, all the saints are changed in appearance, because all men are raised and are seen to be of one appearance. Their inner splendour spreads its rays on the exterior, and they make every one radiant in proportion to the purity of his soul and the greatness of his endeavours in the name of our Lord. And immediately, at the pleasing sound of the voice of our Lord, those of the household of Gabriel and Michael pour out, and all the spiritual choirs of the those who keep the service of our guardianship, with the angels of each one of us. They come down rejoicing and praising our Lord because they know that he rejoices in this. And they accompany in honour the crowds and the companies of the holy ones who are separated from the sinners and gird themselves to walk with them as equals talking and praising as they go. They stretch their wings of fire and of spirit[47] to match the growth given by their way of life and the goodness of the one who sustains them, and they are carried away *in the clouds to meet our Lord*[48]. And they remain at his side and take rest in his bosom, according to the powers that established their lives. And they shine in his splendour and are honoured in his brilliance, each man as it comes to him in the purity of his heart and the strength of his endeavours and in the uprightness of his faith here on earth. Blessed is he who reaches your *harbour*[49] in joy, the true *rest*[50] of all. Praise to you.

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[44] **IX.6** Is. 45:23.
[45] **IX.6** Phil. 2:10.
[46] **IX.7** Matt. 25:34.
[47] **IX.7** cf Ps. 104:4.
[48] **IX.7** cf 1 Thess. 4:17.
[49] **IX.7** cf Ps. 107:30.
[50] **IX.7** cf Heb. 4, especially verses 8,9.

X

How it is necessary for a penitent to stir up his mind to compunction by meditation on that fearful voice which commands those on the left 'Go from me, cursed ones, to the fire which is for ever', and that those who hear him welcome him; and who is the foundation and head of Gehenna, and about the love of our Lord towards us, and about the hope of sinners.

1. Human beings hear and see these things openly, and so do all the spiritual orders which are above or below. When there is a deep silence cast over all, our Lord cries powerfully, struck to the heart and deeply moved, and beckons with his left hand to those who disquieted his goodness with words of blasphemy and with vile habits of life, and were provokers of his probity. The one who is gentle said to those who are embittered and loathsome, '*Go,* go, go, *away from me, you cursed, to the fire which is for ever*[51]. For the more I loved you the more you hated me, so that I received death on behalf of all your kind, and for the sake of your salvation prepared my coming. But you killed both me and all who believe in me with deaths of many kinds, and destroyed them without mercy like wild animals or a venomous snake. Under the governance of that rebel which is with you, you have effected all kinds of wickedness and all kinds of defilement, and you are loathsome and serviceable ministers of his tyranny in your evil deceit and your loathsome passions; you loved the vile things of his teaching rather than the praiseworthy things of my commandments. Depart, be punished without end according to his will, together with the one whom you loved in the lower place which you like'.

2. As the righteous were separated in their category, one by one, and their virtues were revealed as their virtues of probity, and they shine and flash forth and gleam at the sound of the voice which cried '*Come*[52]', so also there is revealed and manifested the hatred of the wicked and sinners, each according to the evil of his ways and habits of life. Their complexions become dark their faces are downcast from their shame, and they fall down in their places and in their dwellings, at that powerful voice which said '*Depart*[53]'. Woe, woe, for that day, the day when the assembly which crucified Jesus *gazes on him*[54]. Where are you, wretched Judas? For what did you exchange a life? Woe because of the shame that rules over all sinners in that day, and especially over those who crucified and over all persecutors of the righteous. Woe to you O sinners, and especially to those who openly and fearlessly sinned and acted wickedly in presumption. But the might of the judgement and of the countenance of the Lord is against you. Woe to me with them; because I am one of them and more.

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[51] **X.1** Matt. 25:41.

[52] **X.2** Matt. 25:34.

[53] **X.2** Matt. 25:41.

[54] **X.2** Zech. 12:10; John 19:34.

3. After all these things, those above with those below cry out '*Righteous are you, O our Lord*[55], and your grace is greater than our sin[56]. *You have not done to us according to our sins, nor requited us according to our wickedness*[57]'. And those beneath wait on the earth, with the great inheritor of Gehenna, and they are with him in his torments, just as they were with him in his error. But the head of Gehenna is tormented more than all, and brought lower than all, that first demon who fell and made Adam sin[58] at the beginning, and all our race after him. He destroyed those who were of the ten generations[59], and likewise those of Babel[60] and the Sodomites[61]. He harmed the assembly of Israel; after the shameful gods whom he poured out into all the world[62] he was the teacher of all wickednesses and the source of all blasphemies and sins in all generations of our race. He strove against our Lord and was conquered. He was servant in the assembly which crucified, and he put into the heart of Judas the deceit of murder against his teacher and his Lord[63]. He raised up persecution against the churches in all regions after our Lord, by means of kings and judges in every place. He taught instruments of torture to those who tormented those who put their hope in our Lord. He marred the beauty of the Church, and made heads of wild animals spring from it, and their venom is more bitter than death. These were heretics and heresies, and they came from the beloved and virtuous breast of the church, and together with their brothers they dropped down and bit their mother, and tore in pieces the life-giving breasts which the wild beasts had sucked. He is head of all these.

4. This ruler of shame, this is the man who is the enemy, the great sower of tares[64], who is allowed to act with boldness at the last, and washes himself in his unspeakable wickedness. This wickedness comes from the will that has remained in him from the beginning until the end, and which will not fail him. On the contrary, it makes him increase in all kinds of evil, and especially in this last one. What does he gain with his captive bands? When he was harsh here and powerful over all the devils who are his companions in arrogance and haughtiness and ferocity, he had more rule and authority than all who are evil and wicked, and more than all of them was given honour and made manifest. But now he is small and contemptible and humiliated and disgraced and loathed and despised and hated and downtrodden and vile and contemned by all. Goodness flows over all at the resurrection, and there is small retribution in the balance for the tormentors compared with their wickedness and their consonance. It is revealed, however, that this is increased, until in Gehenna there is something greater still: that they return to nothingness. Indeed I reckon that one of the elements in the end of this wretch is that annihilation is known to be much harsher and harder than torment. And no-one offers him refreshment, because no-one is more wicked than he.

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[55] **X.3** Ps. 119:137.
[56] **X.3** cf Rom. 5:20.
[57] **X.3** Ps. 103:10.
[58] **X.3** Gen. 3:1-7.
[59] **X.3** From Adam to Noah, cf note on p. 126.
[60] **X.3** cf Gen. 11:1-9.
[61] **X.3** cf Gen. 19:24-28.
[62] **X.3** cf Exod. 32:34.
[63] **X.3** cf John 13:2.
[64] **X.4** cf Matt. 13:25.

5. And here and now the creator's love for us is revealed. First, that he made us in his goodness, and that we are made perfect while we are ungrateful and apostate from him, trampling under foot his commandments and in all contrariness. He showed love of this kind towards us, and made it complete it in his own person, as it is said '*God so loved the world that he gave his only begotten son*[65]...' He did not reduce the nature of his being to an aberration from which sin peers out and in which death is seen. He who protects our nature from the beginning, wanted to make known in his own person the greatness of his love towards us by showing that he did not bring in death through anger or for a penalty.

6. And because his nature was not capable of receiving that of the things of his creation, he took from us as a first-fruit a man made perfect, his beauty the first of our nature, the fair fruit of our race. Because of his purity and perfection in everything good, he was set aside for this in the *foreknowledge of the creator, before the foundations of the world*[66]. And he was honoured by him and loved by him, as if he were his own very self. And because there was no other name honoured and close and beloved by the father more than that of son, he made his own eternal son cleave to a man from us, and he made him one with him in everything, in love and in will, without confusion or conjunction or intermingling, and he called the flesh which he put on his temple[67]. And he called him the bread[68] and the drink that comes down from heaven, and he gave himself for the world. And when he was found in his manhood to be greater than all the sin which death works, and was seen victorious and purified and perfect in all righteousness, in his love he achieved death, the marvellous and perfect goal of his godhead; man from us, Jesus the Messiah, the beloved of the Father.

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[65] **X.5** cf John 3:16.
[66] **X.6** Acts 2:23; Ephes. 1:4, 5.
[67] **X.6** cf John 2:21.

7. In everything external to ourselves, even in our calamities, he can make known his love towards friends. He fulfilled the saying '*A man will lay down his life for his friends*[69]' for with the Messiah alone does this explain that he fulfilled the Father's will. The death of our Lord as the price of love is truly great; not only did he do this for the sake of his friends, but also for his enemies, tramplers underfoot of his commandments, his crucifiers and blasphemers against his name. Who is there among mortals who is not saved by the death of our Lord? '*If while we were enemies God was reconciled with us by the death of his son*[70]...' and again '*If he did not pity his son, but handed him over for us all*[71]', and '*If the Messiah because of our weakness at this time died for the wicked*[72]', and '*If while we were sinners the Messiah died for us*[73]', and the rest of the things which are made plain, that it was not for the righteous, his friends alone, that he died, but for sinners, his enemies.

8. It is not the case that our creator's strength was insufficient to be able to effect salvation for us without the death of his son. What other lord is there who has taken us in pledge or acquired us from him by force, or seized us or led us captive so that it was necessary for him to rescue us? But if it was necessary with respect to salvation, perhaps there was nothing that he could give for us but his beloved, and nothing was left for him to take while he was no longer with him. In truth he did not save us from a lord, but from that which we used to desire in our freedom. I said about that, 'His love will be revealed in the sight of all, that if his nature was susceptible of death, he would have died with us for the sake of his love, that he might make us know that he was prepared to accept on our behalf even those things which are thought evil, and he did not wish to do and inform us only about things that are good, but has also endured those things for the sake of the perfection of my love towards you'. It is a greater thing that a man should receive evil for

[68] **X.6** cf John 6:35. Cf also 6:52-9.
[69] **X.7** John 15:13.
[70] **X.7** Rom. 5:10.
[71] **X.7** Rom. 8:32.
[72] **X.7** Rom. 5:6.
[73] **X.7** Rom. 5:8.

the sake of his friend than that he should do good by him. Our Lord completed all things and fulfilled all things, and did good and received evil, to the point of the cross and death, for the sake of all. He showed that to us in his love and in his mercy to the point of crucifixion for us.

9. There is then hope for us, for us sinners who wish to repent. For if the righteous receive a *hundred-fold return*[74] for what they have done, a recompense full of joy because of probity, then a hundredth part is decreed for us sinners, a recompense on the grounds of the goodness which is our mother, and in whose skirts is our refuge. Woe to you, O sinner, repent and do not rely on this, because this one thing is bitter and very harsh, because it is eternally waiting without way of escape. What is harsher than this? That an individual be far from our Lord, and cut of from sight of him. Because '*Be off with you, away from me*[75]' shows that the sinner is fallen from him and has no portion with him; rather there is torment, cursing, and rotting of the soul. This is anxiety and laceration and shame, and in truth there is no torment which is crueller than this. We know this passion of distress, being tested by it through the things that are here and now. The list of debts due for every person to pay hangs before his eyes, and it is known and revealed to all as well as to himself. Nothing of the thoughts and words and deeds of the wicked and the sinner is concealed; everything is naked and spread out to him to whom we respond. In the wings of your mercy may the devices of my own self be concealed, O merciful one and son of the good, our Lord, praise to you.

XI

Of the things that we should consider for profit which are done in Gehenna by those who dwell there with those who inherit it, with a warning.

1. Everyone has the wisdom to speak about his home, a child of the kingdom about things that are pleasant, and a child of Gehenna about torments. Just as *the kingdom of heaven is within*[76] us, that is in our deeds, so also Gehenna is within us, in the evil deeds that we do. Each one of us has his torment inscribed on his person, and as it were a veil is drawn over his heart. Neither chance nor fortune is there, there is no new mourning or consolation, everything is marked out by computation, and the early condition stays the same and is not changed. Men cry out in torment in Gehenna, with voices that cannot be heard, there is no new hope or expectation of retribution or of remission, other than that they bear the burden of their torment without murmuring, acknowledging probity and praising goodness that it has withheld the strength of the torments from them. There is none there who is embittered and blasphemes; there is none skilled or unlearned; none that is sweet or bitter; none who errs or makes to err; none who questions or hears; none who rebukes or finds fault; none who consoles or is consoled; none who judges or is judged; none who reproaches or is ashamed; none who afflicts or is afflicted, apart from himself. Everyone torments and tortures himself, and is his own Gehenna, and everyone looks at his own, because to everyone his sickness is bitter. The harshness of the torments matches the multitude of sins: this is the fire[77] that is not fanned, which consumes and no one knows it is quenched. It has no brightness or flashing of light in it, but is all darkness. This is the worm that does not die, and never quite devours its food, it is never sated and never dies. There is weeping without tears, lamentation without laments, groans without sound, bonds that are not undone, firm bars that are not loosed, an instrument of torture that is never changed.

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[74] **X.9** cf Matt. 19:29.
[75] **X.9** Matt. 25:41.
[76] **XI.1** Luke 17:21.

2. The house of Sheol never wastes away, no light ever enters there. Light gladdens the virtuous; to the sinners it is fire. This place of luxuries is for us a torment. This earth of proud things is for us Gehenna. This place which we love is an inheritance. This possession which we gain comes to us in a gift. The things which I found a small punishment in the life of the present are a cloudy image of the things which are to come, and they fall as far short of them as does an image of its original. Because of these things alone, woe to us sinners if we do not repent. They call to us more than do the horn and the trumpet[78] which sound aloud, concerning our torment which is to come, something hateful which is buried within us. This constrains us so that it cries out, like a disease concealed in the limbs, so the tongue interprets its strength. But as well as this there is the good providence of him who does not wish for us that we die in our sins, but that we should repent and live before him. And it is his probity that pardons. Woe to the one who is cursed and an observer of all our deeds here. He is the first to be continually an accuser, making us terrified secretly and openly, in our hearts and with our lips. He torments us here and testifies against us that we should repent, and yet if possible should not come to the complete recompense that is to come. We know little rather than much.

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[77] **XI.1** Fire; worm: cf Is 66:24; Mark 9:48.
[78] **XI.2** cf 1 Cor. 15:52.

3. We know rather more now, as in a mirror[79] or in a parable. But we prophesy little rather than much about our torment until the time when, beloved, our sinful heart is hardened in the error of passions, blind, without faith of these others, and without perseverance in our endeavours or the promises of our repentance. Repentance accompanied by rest, or righteousness accompanied by honours does not atone for sins; God does not order things in deceit or falsehood. The flood was proclaimed and came to be[80]; and fire was announced and came and covered and destroyed the creation[81], the children of wickedness who sinned and did not repent. In the same way our own affairs which daily announce Gehenna to us are not proved false. Our judge is not unmindful of anything, for it is not right for a sinner who wishes to repent that he give his thought in pledge to depression and delay because of the duration of the world. But how short his life is, and with a death of whose coming no one knows the sign. Because our Lord has authority over all circumstances, and leads easily away from them all, he warned us. 'Rouse yourselves therefore for you do not know when the thief comes[82]'. And Paul said '*The day of our Lord comes as a thief in the night*[83]'. With respect to both these sayings there is no-one who can understand or give understanding with accuracy on the basis of the nature which is in the life of the present.

4. So then it is right that everyone, by what ever means he has and his soul knows, should think that tomorrow he dies[84], and today he remains because he is allowed to repent[85]. Even in the time of the rebel his great rebelliousness was revealed by him, after which there was to be no more rebellion, for everyone recognises it is his end. No-one who is a sinner any no doubt about his torment which is remote, and everyone who has a faculty of discernment raises his mind from the love of this life because in truth he is sated and scornful. There does not remain at that time an opportunity for extended repentance for sins, because the excellence of the one who gathers in is concealed. Just as at the ending of those of former times, in the last days of the last year of the rebelliousness, there is the coming of Elijah[86]. There is indeed salvation, and the repenting which comes through him because of the shortness of the time. Alone from Gehenna he saved those who were mighty in their sins, provided they repented. The falls and offences of the virtuous and the penitent of an earlier age who survive until that time are completely atoned for, lest there overtake us the terrors of death and the end of life, and we are removed from the place of the patience from above.

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[79] **XI.3** cf I Cor. 13:12.
[80] **XI.3** cf Gen. 6:17; 7:6.
[81] **XI.3** cf Gen. 18:17; 19:28.
[82] **XI.3** cf Matt. 24:43,44.
[83] **XI.3** 1 Thess. 5:2.
[84] **XI.3** cf Is. 22:13; 1 Cor. 15:32.
[85] **XI.3** cf Rom. 2:4

5. I ask every sinner that he repent, and especially the beloved who are with me and my acquaintance who are in our Lord. Because I have given my mind to musings on what is in my judgement; I am less than completely of its harshness, and my soul is very bitter within me at the remembrance of the sentence of death. The bitternesses of its everlasting torment chasten us from far off, and its ill-treatments are signified by the powerful voice which separates and drives us out, sinners from among the righteous, like defiled vessels and loathsome things to a loathsome place which is like us. These things I learned from that mournful voice which is strange to us, and calls us cursed, and sends us to the everlasting fire which is prepared for the slanderer and those who belong to him. Look to yourself, O human being, and do not sleep in carelessness with respect to a great confidence of mercy.

6. A dry tree does not make shoots, especially when scorched. And a someone in whom there is nothing of the goodness of virtues does not live for times of contentment, and especially when completely burned up by sin. He remains for that judgement in fire. As our Lord said, "*The righteous shall go into eternal pleasure, and the sinners into eternal fire*[87]." These and similar small things I have understood to be provided as retribution for those to be set on God's left, to be a sign of those things which are assured in their times. Praise to that finger which is full of mercy, which multiplies rebukes and reduces the recompenses in any corrective. And especially in that it has a beginning yet does not end, as it is written 'Its blows are not renewed', our hope is fast in your mercy; there is a good hope for the penitent. He is merciful to sinners; mingle me with your saints, in that fearful and powerful day, and let me see your mercy, our Lord. Praise to you.

The end of the Book of Gifts that was made by the Lord Šubḥalmaran.

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[86] **XI.4** cf Mal. 4:5,6.

[87] **XI.6** Matt. 25:41,46.

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ENGLISH WORD LIST

This is not, strictly speaking, an index. It based on the list of select Syriac terms relevant to the usage of Šubḥalmaran and other writers on ascetical life, which was provided in the Syriac text volume. The English words are the chief equivalents of these Syriac terms, of which a transcription is given here. Cross references are given to other English words, as the Syriac word may be provided with different English equivalents appropriate to the context. For example, the Syriac *eblā* has the equivalents of 'mourning', 'weeping', 'grief', 'penitence'; the adjective *abīlā* has the equivalents 'one who mourns, grieves, or is penitent' and 'ascetic', 'monk', and *qaddīšā* may signify someone who is 'holy', or someone who is 'continent' within marriage. Similarly *kīnē* may be given the equivalents of 'the upright', or 'people of integrity', or 'probity', and *abdānā* those of 'destruction', 'loss', or 'Abaddon'. Contrariwise, two or three Syriac words may have one English equivalent. For example *daywē* and *šīʾdē* have the equivalent of 'demons'; *yulpānā*, *durrāšā* and *mardūtā* of 'instruction', and *ṭābtā*, *ṭābūtā* and *ṭaybūtā* of 'goodness'. Current usage has widened the range of equivalents for *ʾnāš, bar, bar ʾnāš* so that unless a technical usage is required, or one necessary to preserve inter-textual links, indeterminate words like 'someone' or 'a person' are used. To keep the list within reasonable bounds the Syriac words listed are almost all nouns, though there are some adjectives. In some cases nouns have been rendered by a verb and adverb and adjectives have been translated by a relative clause or a noun.

This approach to the making of a word list is adopted for two reasons. First, study of the author must ultimately rely on the Syriac text; second, a strict index of English words does not lead to an exact back-translation into Syriac idiom. Hence this list indicates semantic range rather than being merely a simple vocabulary list of apparently uncomplicated 'meanings'. Nevertheless there should be enough information given for a user to identify the English term and its Syriac progenitor, and through an English medium grasp the vocabulary and thought of our author.

Abaddon, see Destruction.
Accident, see Chance.
Accord, see Concord.
Action, see Deed.
Activity, influence (*maʿbdānūtā*)
    1.I.5; **2**.XI.1; **6**.II.2; III.1; X.1; XI.2.
Admonition, see Warning.
Advantage, gain (*yutrānā*)
    1.II(4), (6); IV.8; VI.1, 6(2x); IX.2; XI.3(3x); XII.Hdg, 5, 8, 10; XIII.8; XIV.10; XV.2, 7; **2**.IX.2; XI.4; **3**.Xb.6; **4**.II, X; XIX.2; XXI.2, 5(2x); XXII.2; **5**.X.1, 2, 4.

Adversary, see Enemy.
Affliction, calamity, distress (*'ulṣānā*)
  1.I.4, 5, 7; III.2, 3; IV.5, 8; V.1(2x); VI.6(2x); XI.1,3; XIII.3, 9; XIV.8, 9, 10, 12; **2**.III.2, 4; IV.2; X.5; XIII.7; **3**.Xb.1, 2, 3; **4**.V; X.(2x); XV.2; XVI; XX.6; XXI.2; **6**.II.1; X.7.
Angel (*mala'kā*)
  1.IV.6; VIII.9, 11; XI.5; XIV.5, 10; XV.3; **2**.II.3; V.2; VI.1; **4**.XVI; XIX.3,4: XX.4; **6**.II.1; VIII.1(2x); IX.1, 2, 3(2x); 6, 7.
Anger (*rugzā*)
  1.IV.2; VI.6(2x); IX.4; XIII.4(2x); XV.1, 6(2x); **2**.II.4; III.3; IX.2; XI.5; XIII.6. 7; **4**.XXI.3; **5**.VIII.2; **6**.VII.1, 6; X.5.
Angry, bearing a grudge (*'aktānā*)
  1.XIV.13; **2**.IX.1, 2; **4**.XXII.4(2x).
Apostle (*šlīḥā*)
  1.I.4; IV.6; VI.5; VIII.15; X.3(2x); XIII.3; XIV.4; XV.5; **2**.I.2; II.2; VI.1(2x); **3**.Xb3; **4**.XIX.4; XX.Hdg; **5**.IX.5; **6**.I.1; II.3; V.3; VII.4.
Appearance, see Likeness.
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Appearance (*ḥzātā*)
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Aramaean (*'arāmāytā*); Pagan (*'armāytā*)
  1.I.4
Argument, see Demonstration.
Arrogance, see Pride.
Ascetic, see Mourner.
Ascetic (*'aksnāyā*)
  1.II.(4)[3x], (5)[2x], (6); III.2; VIII.2, 5; IX.4; X.3, 4; XI.1, 2, 4; XII.2,4; XIII.2, 8; XV.1, 7; **2**.hdg; XII.2; **4**.XII.2,3; XX.4; XXI.5; **5**.hdg; V.1; VI.1(2x); VII.1, 3; XI.5(2x).
Asceticism, see Naziriteship.
Asceticism, ascetic way of life (*'aksenyā*)
  1.II.(4), (5), (6); **5**.Hdg; V.1.
Asceticism, ascetic way of life (*'aksnāyūtā*)
  1.II.(2), (4)[2x], (6), IV.5(3x); X.5; XIV.12; **2**.I.1; **4**.XII.1; XXI.3; **5**.IX.hdg.
Astray, see Lost (One who is).
Attachment, see Love.
Attractiveness, see Beauty.
Authority (*šulṭānā*)
  1.III.3(2x); VI.1; XIV.4; XV.8; **2**.XII.1; **4**.XVIII.5; **6**.I.4; III.1; IV.1.
Awe, see Fear.

Beauty, attractiveness (*pa'yūtā*)
  1.VIII.5; **2**.VI.1; XI.4; **4**.XVI; XVIII.Hdg; **6**.I.5.
Beauty [moral], virtue (*šuprā*)
  1.II.(4), (6); III.3; IV.1,7; V.3; VI.1, 2; VIII.1, 7, 12, 16; IX.3, 4; X.2, 5; XI.4; XII.2, 7, 8, 11; XIV.4, 12, 13; XV.5; **2**.I.1; III.2; IV.2; V.2, 3; VI.1; IX.1; X.7(2x); XIII.3, 7; **4**.VI; VIII; XI; XII.1; XV.1(2x), 2; XVI; XVIII.Hdg, 1, XIX.1, 4(2x); XX.2; XXI.2; XXII.1, 4(2x); **5**.V.1; **6**.VII.4; X.2, 3, 6.

Behaviour, see Conduct.
Being (ʾītūtā)
4.VI; **6**.X.5.
Blessed, see Blessedness.
Blessedness, blessed (*ṭūbā*)
1.II(3); III.3; IV.7; VI.5; IX.5; XI.5; XII.9, 11; XIII.3(3x), 6, 9; XIV.11, 13(2x); XV.9; **2**.II.5; X.8; **4**.VI; VIII; IX(2x); XV.1(3x); XVI; **6**.I.5.
Blow, torment (*negdā*)
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Boastfulness (*šubhārā*)
1.I.2; V.3; VIII.12, 13; IX.1; X.4; **2**.I.1; II.2; **6**.VIII.2.
Body (*pagrā*)
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Boldness, effrontery (*marraḥūtā*)
1.VI.5; **2**.III.4; **3**.Xb.6; **4**.XVIII.2; **6**.VI.2, 4; IX.6; X.2.
Bondage, see Slavery.
Brother (*ʾaḥḥā*)
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Calamity, see Affliction.
Calm, see Peacefulness.
Captivity, see Devastation.
Care, diligence (*bṭīlūtā*)
2.II.Hdg, 1; XI.5; **4**.XXII.6; **6**.II.2; VI.2.
Care, worry (*ṣeptā*)
1.II.(2)[2x], (3); IX.3; XI.3; XII.5(2x), 7(3x); **2**.II.1; **4**.XIX.2; XX.5; **5**.VI.1; VII; VIII.2; X.7.
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Celibacy, see Virginity.
Celibate, see Virgin.
Cell (*kurḥā*)
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Chance, see Occupation.
Chance, accident (*gedšā*)
1.II.(2); XI.5; XIV.10; **2**.II.4; V.2; **3**.Xb.2; **4**.V; **5**.I.3; III; VII; X.4; **6**.XI.1.
Chastity, modesty, prudence (*nakpūtā*)
1.VI.3; X.4, 5; **2**.X.7; **4**.XI; XVIII.Hdg, 1(4x), 2, 4, 5; **6**.I.4, 5.
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Combat, strife (*metkattšānūtā*)
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Completeness, see Perfection.
Compunction (*twātā*)
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Concord, accord (*šawwīyūtā*)
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Conduct, behaviour, habits (*huppākā*)
1.I.3, IV.4; XI.4; XIII.1; **2**.XIII.1; **4**.XIV; **5**.Hdg; I.1.
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1.III.4; V.3; XII.11; XV.6; **2**.III.4; XIII.4(2x); **3**.Xb.6; **4**.III(2x); XI;; XX.2(2x), 4, 5, 6; **5**.V.2; **6**.I.5.
Conflict, Struggle (*darrā*)
1.IV.5; VIII.1(2x), 10(2x), 11, 12(2x), 15; **2**.XIII.7; 3.Xb.1, 2, 6(2x); **4**.X.
Confusion (*bulbālā*)
1.IX.5; **2**.XIII.6; **5**.IV.2; **6**:VII.4; X.6.
Conscience (*tēʾrtā*)
1.XI.5; **3**.Xb.6; **4**.XV.2.
Consolation, see Comfort.
Continence, see Holiness.
Continent, see Saint.
Controversy (*ḥeryānā*)
2.IX.2; **5**.V.2(2x).
Converse, intimacy (*ʿenyānā*)
1.II(3), (4); IV.3; VIII.8; XI.1; XII.8; XIII.2; **4**.XX.1; **5**.I.2.
Course, see Progress.
Covenant (*qyāmā*)
1.IV.3; XV.8(3x); **4**.I; XVIII.5; XX.6; XXI.2; **6**.I.5.
Creation (*brītā*)
1.IV.5; VIII.3; IX.3; XIV.1(2x), 2, 5, 6; **2**.VI.1(2x); **4**.XVIII.1; XXI.6; **6**.V.2; VI.1, 2; IX.5(2x); X.5(2x), 6.

Creator (*bārōyā*)
1.I.5(2x); II.(1); VI.2; VIII.5, 15; X.5; XIV.1(2x), 5, 6(2x), 8; XIV.3; XV.3; **2**.II.1(2x); VI.1; **3**.Xb.5, 6; **4**.VI(2x); XVI; XVIII.1; **6**.IV.1; VI.1, 2(2x), 3; VIII.1(2x); IX.3; X.5, 6, 8.
Cruelty (*ḥarmūtā*)
1.IV.2; VI.5; XIV.10, 11, 12; **6**.IV.Hdg, 2; V.3; VI.1, 2; VII.7; X.4.
Curse (*lawṭtā*)
1.IV.5; XIII.6; **2**.V.2; **6**.II.3.
Custom (*ʿyādā*)
1.I.3; V.2; VI.5; XII.3, 5, 8; XIII.7; XV.9; **2**.III.1, 3; **3**.Xb.1, 5; **4**.XV.2; **5**.V.2; VIII.1, 3, 5(2x); **6**.I.5; VII.2.

Death (*mawtā*)
1.I.1, 5; III.3, 4(2x); IV.4(2x), 5(3x), 6; VI.6; VIII.5; IX.3, 4; XI.5; XIII.5, 7(3x), 8, XV.2,6; **2**.IV.2; V.2; X.8; XI.3, 5; XII.3; XIII.2; **4**.XII.3; XV.1, 2; XVII; XVIII.1(2x); XIX.3; XX.1, 5(2x); XXI.5, 6; XXII.4; **5**. I.1 **6**.IV.1(2x), 3(3x); X.1(2x), 3, 6, 7(4x), 8(3x); XI.3, 4, 5.
Debt, see Offence *and* Sin.
Debt, sin (*ḥawbtā*)
1.I.5, 6; II.(2), (5); V.1, 2; VIII.9, 11; XIV.10, 11; XV.1; **2**.II.3; IV.2; X.4; XII.2; **3**.Xb.1(2x); **4**.IV(2x); XX.5; **5**.IV.1; **6**.IV.3; VI.3; VII.2; VIII.1; IX.3; X.3, 6.
Deceit (*neklā*)
1.VIII.12; XII.11; **4**.II; **6**.X.3.
Deceit (*daggālūtā*)
1.VIII.12; XII.2; **6**.VI.3; XI.3.
Deceit (*ziʾpā*)
1.I.5; **4**.XV.1(3x); **6**.IV.Hdg; V.2; VI.1; VII.6; XI.3.
Deed, action (*suʿrānā*)
1.II(6); IV.1, 3; VI.Hdg, 1, 2(2x), 4; VII.2; VIII.4, 12; XI.3(2x); XII.5, 7(5x); XIII.1; XIV.4, 9(2x); XV.4, 5, 6(2x); **2**.IX.1; XI.3, 5; XIII.7; **4**.X; XI; XVIII.4(2x), 6; XX.2; XXI.6; **5**.I.2; VI.1; VII; IX.1(3x); **6**.VI.2; VII.3; X.9; XI.2.
Deed, action (*ʿbādā*)
1.I.3; IV.6, 8; V.2; VII.2; VIII.11; IX.4; XII.7(2x), 12(2x); XIII.4, 8; XIV.5; XV.8, 9(2x); **2**.I.2; IV.1, 2; IX.1; X.1, 2; XIII.1; **3**.Xb.6(3x); **4**.I(2x); III; IV; XI; XII.2; XIII; XV.1(2x); XIX.3, 4; XXI.6; **5**.I.1; IV.2; **6**.I.2; VI.3; XI.1(2x).
Delight, pleasure (*bussāmā*)
1.VII.2(2x); IX.5; X.5; XII.4; XIII.1, 3; XIV.13; **2**.I.1; II.3; V.1, 2(4x); VIII.2; **4**.VI, VII, XVII(2), XIX.4; **6**.XI.1; XII.
Demons (*daywē*)
1.IX.4; **2**.IX.2; **4**.II; III; **6**.II.3; VII.5.
Demons (*šīʾdē*)
1.II.(6); III.2, 4; IV.2, 3; V.1, 2, 3(2x); VI.2(2x); VIII.1(2x), 10, 12(2x); IX.4(2x), 5; XI.1, 5(2x); XII. 1, 2, 7(2x), 11(3x), 12; XIII.5; XIV.5, 6; XV.Hdg, 6, 7, 9; **2**.II.5; IX.2(2x); XI.5; **4**.I(2x), VII; X(2x), XIII(2x), XIV, XV.1, XIX.3, XX.2(3x), 6; XXI.1, 2; XXII.1; **5**.I.1; VIII.3; **6**.II.2, 3(2x); III.2(3x); IV.3(2x); VI.2(2x), 4;VIII.1(2x); IX.3(2x), 5, 6; X.3,4.
Demonstration, argument (*taḥwītā*)
1.II.(1); **2**.II.2; IV.2; VIII.1; X.Hgd; **4**.VI, XII.1.

Depression (*quṭṭāʿā*)
1.V.1; **4**.XXI.2; **6**.XI.3.
Desert, desolate place (*ḥūrbā*)
1.I.3, 5(2x); VIII.7(4x); 8(2x); X.5(2x); XI.1; XII.9, 11; **2**.XIII.5; 4.XXI.2; **6**.III.1; IV. 2(2x).
Desert, wilderness (*madbrā*)
1.IX.2(2x); X.5; XV.1, 3; **4**.XVIII.3; **6**.IV.2
Desire (*rgīgtā*)
1.VIII.1; IX.5; XIII.3; **2**.XI.5; **4**.I.
Desire (*regtā*)
1.I.2; IV.2; VIII.7(2x), 10; X.4; XII.2; XIII.2; **2**.XI.2, 4; XIII.6, 7; **4**.V; XVIII.1, 6; XX.4; XXI.4; **6**.I.4; IV.1(2x); V.3, 4; VI.1, 3; VIII.1; IX.4(2x).
Desolate, place, see Desert.
Despair (*psāq sabrā*)
1.XII.Hdg, 10; **2**.II.3; XI.4; **4**.III; VIII.
Destruction (*ḥubbālā*)
4.XX.1(2x), 2, 4; XXI.1; **5**.VII.4; VIII.1, 3; IX.1.
Destruction, loss, perdition, Abaddon (*ʾabdānā*)
1.VIII.1, 11, 16; IX.3; X.1, 5; XII.4, 9; XIII.4; XIV.5; XV.4(2x); **2**:IX.2; XII.2; XIII.2; **3**.Xb.5, (2x), 6; **4**.XI; XX.2, 4; XXI.6; **5**.IV.2; VII.7; **6**.II.hdg, 2; V.1; VI.2(2x); IX.5.
Devastation, Captivity, Exile. (*šebyā*)
1.V.1; VIII.12; XI.5; XIII.7; XIV.8.
Diligence, see Care.
Direction, see Purpose.
Discernment (*pārōšūtā*)
3.Xb.4; **4**.IV; **6**.XI.4.
Discernment, distinctive way (*puršānā*)
1.I.6; II.(2), (3), (4); IV.Hdg, 3.; VI.2; VIII.1,.16; X.5; XII.2; XIII.3, 8; **2**.I.1; XI.Hdg, 5; XIII.Hdg; **3**.Xb.3; **4**.I; II; III; IV; XIII; XVIII.2 XXI.Hdg, 1, 2, 5; **5**.IV.4; IX.Hdg, 4(2x); **6**.I.4.
Disciple (*talmīdā*)
1.I.4; II.(5); III.Hdg; IV.1(2x); XII.7; XV.3. 8, 9; **2**.VI.1; XII.Hdg, 1, 3; **3**.Xb.6(4x); **4**.XV.1; XVIII.5(2x); XXII.5; **5**.IX.5; **6**.II.1; VII.3(2x).
Discipline, see Instruction.
Dispensation, governance, salvation (*mdabbrānūtā*)
1.I.5; V.2; VI.4; VIII.3, 7; X.3; XIV.4; **2**.XII.1(2x); XIII.1; **3**.Xb.2, 4; **4**.I.1; XVIII.3, 4(3x); **5**.VII; **6**.VI.2; VII.3(2x).
Disposition, see Inclination.
Distancing of self from, renunciation (*metraḥqānūtā*)
1.I.Hdg; XIX.3.
Distinctive way, see Discernment.
Distress, see Affliction.
Distress (*ʿāqtā*)
1.I.1; VIII.11, 12; XIII.4, 8; **4**.II(2x); VI; X; XVI; XX.5; XXI.3, 4, 6; **6**.X.9.
Disturbance, tumult (*šgīšūtā*)
1.XI.5; XII.Hdg, 2, 7(2x); XV.6; **3**.Xb.2, 4; **4**.XX.2; **5**.VII; **6**.IX.6.
Divinity, see Godhead.

Dominion, see Lordship.
Doubt, see Opinion.
Dwelling, see Lodging.
Dwelling, ordinary or monastic (*ʻumrā*)
    1.II.(4); IV.1; V.1; XI.2(2x), 5; XII.5, 7, 9, 12(3x); XV.5(2x), 6; **4**.VII; XXI. 2, 3; **5**.Hdg; I.3; V.1; VI.1; VIII.2; X.2.
Dwelling, way of life (*duyyārā*)
    1.II.(2), (4), (5); XIII.1; XV.1; **2**.XIII.5; **4**.XII.3; XX.3(2x).

Earnest desire, see Longing.
Echo, sound (*ba(r)t qālā*)
    1.XIII.5; XIV.7; **4**.XXII.1; **6**.IX.7(2x); X.2; XI.5.
Effrontery, see Boldness.
Emotion, see Stirring.
Emptiness, idol (*srīqūtā*)
    2.XI.4; XIII.3; **4**.II.
Encouragement (*ḥuppātā*)
    2.V.Hdg; XI.3; 5.IV.1; 6.VI.1.
Encouragement (*gurrāgā*)
    1.X.5; XII.4; **2**.III.2 **4**.XIX.4.
End (*ḥartā*)
    1.I.3; IV.7; V.3; VI.6; VIII.5(2x), 7, 11, 16; XII.8; XIV.5; XV.2, 8, 9; **2**.II.2, 4; **4**.V.1; X; XVIII.4; XX.6; **6**.V.3; X.4(2x); IX.3.
Endeavour, see Labour.
Endurance, self-control (*msaybrānūtā*)
    1.V.Hdg, 1, 2(2x), 3(3x); XI.3; XII.10; **2**.XII.1, 3; XIII.7; **4**.XII.2; XIII; **6**.I.1.
Enemy, adversary (*bʻeldarrā*)
    1.V.2, 3; VIII.1, 2; XI.5; XV.6; **2**.XIII.6; **4**.XX.3, 5.
Enemy (*bʻeldbābā*)
    1.III.2; V.2; VIII.16; XII.4; XV.8; **2**.XIII.4, 5; **4**.XI(2x); XIV; XX.2; XXII.1; **6**.I.5; VII.1; VIII.1; X.4, 7(2x).
Envy (*ḥsāmā*)
    1.VIII.12; XI.5; **2**.III.2; X.1; **4**.X(2x); **6**.IV
Error (*ṭāʻyūtā*)
    1.VIII.9, 10(2x), 12; XIII.3; **6**.IV.1(2x); V.1, 4; VII.6, 7; X.1, 3; XI.3
Evil One. See Evil person.
Evil [person] (*raššīʻā*)
    1.XIV.4; **2**.II.2; **4**.IV; VII; **6**.VII.5; VIII.2; X.2, 7.
Evil (*bīštā*)
    1.III.2(2x); IV.3, 6, 8; V.2, 3; VI.3, 6; VIII.1, 12(2x); IX.1; XI.5(2x); XII.2, 11, 12; XIII.4(2x), 5; XIV.4, 5, 7, 10; XV.4; **2**.II.2, 5; IX.1, 2; X.6; XI.3, 4, 5; XIII.1, 7; **3**.Xb.3, 4(2x), 6; **4**.I; II; X; XIV; XV.1(2x); XVI; XVII; XVIII.4, 6; XX.5; XXI.3, 4(2x); XXII.4, 5(2x), 7; **5**.VIII.1; IX.2; **6**.II.3; III.1, 2; IV.2; V.4; VI.1, 2(2x), 3(3x), 4; IX.5; X.1, 4, 8(2x).
Evil person, The Evil One (*bīšā*)
    1.II.(4); III.2; IV.8; V.2, 3(x2); VII.1; VIII.1, 11; X.4(2x); XI.5; XII.5, 7; XIV.4, 5, 12; XV.4,; **2**.I.1; IX.1; X.3; XII.3; XIII.5, 6; **3**.Xb.3, 4, 6; **4**.II; XVI.2; XXI.2, 3, 5; XXII.7; **5**.VII.1; VIII.1; IX.4; **6**.IV.1(3x); VI.1, 2; VII.1; IX.6; X.4.

Evil (*bīšūtā*)
  1.III.2; VIII.11; XI.5; XII.1, 11; XV.6; **2**.V.2; **3**.Xb2; **4**.IV; XI; **6**.V.2(2x); VI.1, 3, 4(2x); VII.7; IX.5; X.2, 4.
Exalted state, see Pre-eminence.
Excellent, see Virtuous.
Exhaustion, see Weakness.
Exile, see Devastation.
Experience, see Knowledge.

Faith (*haymānūtā*)
  1.VIII.6; X.5; XII.11, 12(2x); **2**.VI.1; VIII.1; X.1, 5; XI.4, 5; XIII.5; XV.1, 2(2x), 3; **3**.Xb.4, 6(2x); **4**.VI; X; XII.2; XVI, XVII, XVIII.3; **5**.VIII.1, 3; **6**.VII.3; IX.7; XI.3.
Fall, misfortune (*mappultā*)
  1.VIII.1; XII.4; XIII.6; **2**.III.1; XIII.2(2x); **5**.VIII.1, 2(2x).
Familiarity, see Knowledge.
Fasting (*ṣawmā*)
  1.VIII.Hdg, 1, 2, 3(2x), 6, 7(3x), 12(2x), 13(4x), 14(2x), 15(3x), 16(2x); IX.1; **4**.XVIII.6; **6**.I.1.
Father (*'abbā*)
  1.I.2; II.(4), (5)[2x]; IV.1, 2, 3, 4, 5(4x), 6(2x), 7; V.3; VII.8, 9(2x), 11; XII.4; XIII.6; XIV.7, 11, 13; XV.1, 4(4x), 5(2x); **2**.II.5(2x); VI.6; VIII.2; X.8; XII.1, 3(2x); XIII.4; **4**.IX(5x); XVII(4x); XXII.2, 5(2x); **5**.I.2; V.2; VIII.1; IX.6; X.2(2x); **6**.I.4(4x), 5; II.3; VII.4(2x); IX.6, 7; X.6(2x), 7; XI.1.
Fathers (*'abbāhātā*)
  1.IV.1, 4, 7, 8; VIII.6; X.1, 5; **2**.XII.2, 3; XIII.hdg; **4**.X; XII.1; XVIII.3; XIX.2; XX.4; **5**.IV.2; V.1; VI.1(2x); VIII.1(2x), 3; IX.5; X.1(2x), 2.
Fathers (*'abbāhē*)
  1.I.5; II.(2)[2x], (3); III.2; IV.7; V.3(2x); VI.6; VII.13(2x); IX.2; X.2; XIII.2, 9; XV.5(4x), 8; **2**.XII.2(2x), 3(2x); XIII.4, 5; **4**.II; X; XII.1; XVIII.3; **6**.V.3.
Fear, awe, worship (*deḥltā*)
  1.VIII.11(2x); XI.5; XIII.5; XV.7, 8; **2**.II.3; **4**.VII; XIX.2; XX.4; XXI.1; **6**.I.5; II.1; III.Hdg, 1; IV.1; V.2; VII.7.
Feebleness (*šaplūtā*)
  1.III.1; IX. 3, 5; **4**.XX.5; 6.I.5; VII.7.
Flesh (*besrā*)
  1.II.(2); IX.3(2x); **2**.VI.1; **4**.IX; XVIII.6; **6**.I.3; V.4.s
Foolishness, see Offence.
Forgiveness (*šubqānā*)
  1.XIV.7, 10, 11; **4**.XVII.
Fornication (*zānyūtā*)
  1.VIII.12; **4**.XVIII.6; **6**.II.3.
Fragment, see Gift.
Freedom, free-will (*ḥi'rūtā*)
  1.V.1; VIII.5, 6; XII.3; XIII.7(2x); XIV.5(3x); 6; XV.4, 5, 9; **2**.II.1; V.2; VII.1; XII.Hdg; 1, 2,(4x); XIII.7; **3**.Xb.1; **4**.XIX.1(2x); XXI. 2, 4; **5**.IV.2; V.1; IX.5; **6**.VIII.5(2x); X.8.
Free-will, see Freedom.

Gain, see Advantage.
Generosity, see Gooodness.
Gentleness (*nīḥūtā*)
1.IV.8; XI.Hdg, 4(2x), 5.
Gift, fragment, portion (*mnātā*)
1.Hdg, I.Hdg; III.Hdg; IV.Hdg, 7; V.Hdg; VI.Hdg, 6; VII.Hdg; VIII.Hdg, 6(3x), 7(2x), 13(3x), 14, 16; IX.Hdg, 5(2x), X.Hdg, 4; XI.Hdg; XII.Hdg, 11(2x); XIII.Hdg, 2, 8; XIV.Hdg; XV..Hdg; **2**.XI.3, 4; **3**.Xb.3; **4**.VIII; XV.1; XVII; XX.6; **6**.IX.5; X.9; XI.2; XII.
Gift (*mawhabtā*)
1.VI.4; VIII.6; X.5; XII.1; XIV.5(2x); XV.2(2x); **2**.IV.1 **4**.IV; VIII; XVIII.5.
Glory (*tešbuḥtā*)
1.I.5; III.4; IV.6; VIII.10; IX.4; X.5; XIII.7; XIV.6; **2**.III.2; IV.2; X.8; **4**.1; IV(2x); VI(2x); VIII; XVII, XXI.6(2x); **6**.IV.1; VII.1, 6, 7; IX.1, 2(2x), 6(2x), 7.
Godhead, divinity (*’alāhūtā*)
1.III.3; VIII.3; XIV.4; XV.3; **4**.XVI; **6**.I.3, 4; III.1, 2; VII.4(3x); IX.1, 4; X.6.
Good [person] (*ṭābā*)
1.VII. 1, 2; VIII.1; XIV.3(2x), 4, 5(2x); XV.8; **2**.II.3; V.3; IX.1; **3**.b.4, 6; **6**.IV.1; VI.2; IX.6; X.8.
Goodness (*ṭābūtā*)
1.V.3; XII.1; XIV.Hdg, 1, 3(2x), 10, 12; **2**.V.2; **4**.XXII.6; **6**.II.3.
Goodness, grace, generosity (*ṭaybūtā*)
1.I.4; IV.3, 8; VII.1, 12; VIII.6; XIII.5, 8; XIV.1, 3, 4(2x), 5(3x), 6, 9, 10, 13; **2**.Hdg; II.Hdg, 1, 2(3x), 4, 5; III.Hdg, 1, 2(2x), 4; IV.1(2x); V.3; IX.1, 2; X.3; **3**.Xb1, 6(2x); **4**.1; III; IV; VI; VIII; XII.1, 2; XIII; XIV; XXI.6; **5**.I.1; V.1; IX.1, 2; X.2(2x); **6**.I.Hdg, 4, 5; IV.1; VI.1, 4; IX.7; X.1, 3, 4, 5, 8; XI.1; XII.1.
Goodness (*ṭābtā*)
1.V.1; IX.1; XI.5; XII.2, 8, 11; XIII.3(2x), 4(2x); XIV.3, 4(2x), 5(2x), 13; XV.1, 3, 5, 7; **2**.II.2, 5; IX.1, 2; X.6(2x); XI.3; XIII.3; **3**.Xb.1; **4**.XII.2; XX.1, 5; XXII.5; **5**.I; IX.6; **6**.II.3; VI.3; X.6, 8(3x); XI.2.
Governance, see Dispensation.
Grace, see Goodness.
Grudge, see Envy.
Guide (*nāgōdā*)
4.XX.5
Guide, see Ruler.

Habits, see Conduct.
Hatred (*sanyūtā*)
1.IV.1; XI.5; XII.5, 8; **2**.V.2; **4**.I; IV; XV.2; XXI.1; XXII.1, 5; **6**.VI.4; X.2; XI.2.
Hatred (*sene’tā*)
1.IV.2; **2**.XI.4; **4**.XX.5; XXII.3.
Heart (*lebbā*)
1.I.2(3x); II(5); III.1, 2(2x), 3(3x); IV.1, 2, 3; V.1; VI.1(2x),6; VII.1; VIII.3, 13; IX.1(3x), 3; XI.1, 5(2x); XII.6(4x), 7, 8, 11(4x); XIII.2, 3(3x), 7, 8(3x), 9; XIV.7, 11, 13(2x); XV.1, 6; **2**:II.4, 5; III.4; IV.1, 2; V.2; IX.1, 2(4x); X.2, 3(2x); XI.1, 3(2x), 4, 5; XII.1, 2; XIII.3(3x), 6; **3**.Xb6(2x); **4**.II; V(2x); VI; VII(2x); X; XI; XII.2(2x), 3(3x); XIII; XIV; XV.1; XVIII.4; XX.1(2x), 4(2x)XXI.1, 2; XXII.4, 6(2x); **5**.I,1, 3; VII; VIII.3; IX.3; X.1; **6**.II.2; IX.7; X.1, 3; XI.1, 2, 3.

Heaven (*šmayyā*)
1.II(5); III.1, 3, 4; IV.6; VIII.14; XI.5; XIII.3, 6; XIV. 1, 10, 11; XV.8, 9; **2**. II.3; VI.1; VII.1; VIII.2; X.7; **4**.XIII(2x); XIV(2x); XVI.2; XXI.6; **5**.IX.1; **6**.I.4; II.1(3x); III.2; V.2; VII.1, 3, 4; IX.Hdg, 1, 3; X.6; XI.1.

Holiness, continence (*qaddīšūtā*)
1.II.(2); **4**.XVIII.Hdg, 1, 2, 3(2x), 4(2x), 5, 6; XIX.Hdg, 1(4x), 2, 3, 4(2x); XX.1. 6.

Home, see Place.

Honour (*ʾīqārā*)
1.I.2; III.3; VI.2; VIII.10, 14; X.1, 4, 5(2x); XII.8; XIII.2, 8, 9; XIV.3, 5, 13; XV.2,3; **2**.I.1; IV.2V.1, 2; VI.Hdg, 1; X.1; XIII.2(2x); **3**.Xb.5, 6; **4**.IV(2x); VIII; XXII.6; **6**.III.2; VIII.1; IX.3, 7; XI.3.

Hope (*sabrā*)
1.I.1; II.(2), (6)(2x); III.2;VIII.14; IX.5; X.Hdg; XII.Hdg, 10; XIII.6; XIV.7; **2**.II.3(2x), 4, 5(2x); VII.1; VIII.1; X.8; XI.1; XIII.2; **3**.Xb.1; **4**.III; IV; V; VIII; XII.3; XIII(3x); XIV; XVII; XVIII.2, 6; XIX; XX.2; XXI.4, 6; **5**.IV.2; IX.2; X.4; **6**.X.Hdg, 4, 9; XI.1; XII(2x).

House, see Place.

Humanity (*ʾnāšūtā*)
1.VIII.8; **2**.X.8; **6**.X.6

Humility (*makkīkūtā*)
1.III.Hdg, 1(2x), 3(3x), 4(2x); IV.1; V.3; **4**.XII.2, 3(2x); **6**.I.1

Humility, submission (*mukkākā*)
1.III.3(7x), 4; IV.3, 5; VIII.16; XI.4; XIII.9; XV.2, 3(2x), 5; **2**.II.4; IV.2; X.8; XII.2; **4**.II(2x) XIII; XX.2; **5**.I.1; **6**.I.2(2x), 3(3x).

Idol, see Emptiness.

Illusion (*hgāgā*)
1.VIII.10; **6**. V.1; VII.2.

Image (*ṣalmā*)
1.III.1; VIII.5; XIII.6; XIV.3(3x), 6, 8 XV.1; **2**.I.2(2x); XI.4; XIII.3; **4**.VII; **6**.IX.5; XI.2(2x).

Impudence, see Boldness.

Incarnation, see Taking (manhood).

Inclination, disposition (*yaṣrā*)
1.VIII.11; XIII.1; **2**.V.2; IX.2; XI.4, 5; **4**.XXI.2; **6**.VI.1, 3; IX.5.

Infirmity, see Weakness.

Influence, see Activity

Inhabited place, area (*yatbā*)
1.I.3, 5(2x); VIII.7, 10; IX.2; X.5(2x); XI.1; XV.2, 3; **2**.XIII.5; **4**.XXI.2; **5**.V.1; **6**.III.1;IV.2,3.

Inheritance (*yārtūtā*)
1.I.5; VIII.14; IX.5; X.2; XII.14; XIII.7; XIV.12; XV.5; **2**.III.4; IV.2; VI.Hdg; VII.1(2x); XIII.4, 5; **4**.V; VII; VIII; XVII.5, 6(2x); XXII. 7; **6**.XI.2.

Instruction (*yulpānā*)
1.II(5); VI.1(2x); **2**.X.6; XII.1; **4**.I; **5**.III.1; V.1; **6**.III.Hdg; XI.1.

Instruction, discipline (*mardūtā*)
1.IV.1, 3; V.1: VII.1; XIV.10; **2**.II.1(2x); III.1; X.6; XII.3; XIII.7; **3**.Xb.1, 2(3x), 3; **4**.XII.1; **6**.XII.1.

Instruction, teaching (*durrāšā*)
1.VIII.3; XI.3; **2**.II.2; **4**.XX.4; **5**.I.2.
Integrity, see Upright.
Intercession, see Prayer.
Intimacy, see Converse.

Jealousy, zeal (*ṭnānā*)
1.I.2, 3; III.3; XI.4, 5; **2**.XII.1; **4**.XVIII.3, 5; **5**.VIII.3(2x); **6**.VII.1(2x), 6; VIII.1.
Joy (*ḥadūtā*)
1.II.(5); V.3; VIII.3; XI.1, 5; XIII.5, 7, 8, 9; **2**.II.4; VIII.2(2x); **3**.Xb.3(2x); **4**.III; V; XIV; XV.1; XVII; XX.5; **5**.I.1, 2; **6**.IX.3, 7; X.9.
Judge (*dayyānā*)
1.III.2; IV.6; IX.3(3x); XII.15; XIII.3, 8; **2**.III.2; VIII.2; **3**.Xb.6; **4**.XXII.5; **5**.VIII.2; **6**.X.3; XI.3.
Judgement (*dīnā*)
1.III.2, 3; VI.2, 6; IX.3, 5; XIII.3; XIV.11, 13; XV.6, 8; **2**.II.3; **4**. IV; V; VII; XVIII.4; XIX.2; XX.4; **6**.VII.5, 7; X.2; XI.5(2x); XII.

Kindness (*bassīmūtā*)
1.II.(4); IV.8; VII.Hdg(2x), 1; **4**.II, XII.2; XXII.4; **6**.I.3; VI.1; VII.5.
Kingdom (*malkūtā*)
1.III.1, 3(3x); IV.6; XIII.3; XIV.10; XV.8, 9; **2**.II.2(2x), 3; IV.2; V.1; VIII.2; **4**.IX; XVIII.3, 4, 5; XX.2; **5**.IX.3; **6**.II.1(3x); III.1, 2; XI.1(2x).
Knowledge, experience, familiarity (*īdaʿtā*)
1.I.5; II.(3), (6); V.3; VI.2, 3; VII.1; VIII.5, 7; IX.3; XI.3(2x); XII.8(2x), 12; XIV.1, 4, 6(3x), 9; **2**.I.1, 2; III.1(2x); V.1; X.7; XI.2, 3; XII.1; XIII.1; **3**.Xb.3, 6; **4**.XIV; XIX.2; XX.1, 4; **5**.I.3; IV.2; V.1; VII.1; **6**.I.4(3x); V.3; VIII.1; IX.2; X.6.

Labour, see Weariness.
Labour, endeavour, physical or moral (*ʿamlā*)
1.I.5(2x); II.(5), (6); III.3, 4; IV.4, 7, 8; V. 1(2x), 2(2x), 3(2x); VI.2; VII.1; VIII.1(2x), 2, 4, 6, 7, 13(3x), 14, 16(3x); IX.2, 3(5x); 5; X.4, 5; XI, 3, 4; XII.1, 2(2x), 4(3x), 8, 10, 11; XIII.1, 2(2x), 3, 4, 5, 8(2x); XV.7(3x), 9; **2**.I.1(2x), 2(2x); II.4(2x); III.4; IV.2; IX.1, 2; X.7(3x), 8; XI.3; XIII.4(2x); **3**.Xb.5(2x); **4**.I; II; III(2x); IV; VIII; IX; XI.3; XII.3; XIV(2x); XX.2; XXI.2, 6; XXII.3; **5**.I.1; IV.1, 2(2x); VI.1(2x); VIII.1; X.2; **6**.I.Hdg, 1(2x); IX.7; XI.3.
Law, Torah (*ʾurāytā*)
4.XVI; XVII.
Leader, see Ruler.
Life (*ḥayyē*)
1.I.1(3x); IV(3x), 5(3x); II.(2),(3), (4), (5); III.2(2x), 4; IV.1, 5, 6; V.1(2x), 2, 3(4x); VI.1, 6; VII.2; VIII.1, 5, 9, 13, 16(2x); IX.3(3x); X.1(2x); XI.5; XII.1, 2, 7, 11, 12(5x); XIII.1, 2, 3(3x), 4, 5(2x), 6, 7(4x), 8(2x), 9; XIV.6; XV.1(2x), 4, 5(2x), 8, 9(3x); **2**.I.2; II.2(3x), 3, 4, 5; III.2(3x), 4(3x); IV.2; V.I(4x), 2(4x); VI.Hdg, 1; VII.1(4x); X.8(3x); XI.1(2x), 2, 3, 4(2x), 5(2x); XIII.1, 2, 4, 5, 7(2x); **3**.Xb1(3x), 3(2x)4, 5, 6(2x); **4**.I.1; II; III; IV; V(2x); VIII; IX(3x); X; XII.1, 2, 3; XIV(2x); XV.1(2x); XVI; XVIII.2, 4; XIX.3, 4; XX.3, 6(2x); XXI.4, 6; XXII.Hdg, 7; **5**.I.1(2x), 2(2x); III.1(2x); IV.2; IX.4(2x); **6**.I.3, 5; IV.2, 3; V.1; VI.3, 4; VII.1; IX.1, 5, 7; XI.3(2x), 4.

Light (*nuhrā*)
1.VI.6; XV.1; **2**.VI.1; VIII.1; **3**.Xb.6; **4**.IV; V; VII(3x); VIII; XIII; XIV; XVIII.2; XX.5; **5**.IX.2; X.4; **6**.I.3(2x); IX.1, 7; XI.2(2x).
Likeness (*dmūtā*)
1.IV.6, 8; VIII.10(2x), 11, 12; X.1(2x); XIII.2, 5; XIV.3, 4, 5, 12, 13; **2**.I.2; II.2(2x); VI.1; X.6; **3**.Xb.6(2x); **4**.VI; XIX.3; XX.Hdg; **5**.IX.2; **6**.I.3, 4; III.2(2x); IX.2; X.5, 8.
Likeness, appearance (*dūmyā*)
1.I.1(3); V.3; XIII.6; XIV.3, 6, 13; **2**.I.2; V.Hdg; **4**.XVIII.4, 6; XIX.4; **5**.IX.1; **6**.IV.Hdg; VI.
Limpidity, transparency (*šapyūtā*)
1.V.3; **2**.XI.4; **4**.XII.2; XXII.4(2x); **5**.I.2.
Lodging, dwelling (*'awwānā*)
1.VII.2; XIII.1; **2**.II.2; **4**.II; IV; VIII; IX(2x); XXI.3; **5**.IX.1; **6**.X.2
Longing, earnest desire (*ya'ībūtā*)
1.VIII.7, 10; **4**.XXI.4; **6**.VI.Hdg; IX.1.
Lordship, dominion (*mārūtā*)
1.XI.3; XIV.1; **4**.VIII.
Loss, see Destruction.
Lost, perishing, going astray (the one who is) (*abīdā*)
4.XIX.3, 4; **6**.II.3(2x); III.hdg, IV.1, 2; VI.hdg; VII.hdg, 1(2x), 3, 5, 6; VIII.1; IX.hdg.
Love (*ḥubbā*)
1.I.3, 5; II.(3), (5)(2x), (6); III.3, 4; IV.5(2x), 8; V.2, 3(2x); VI.4, 6; VII.2; VIII.13, 16; IX.4, 5; X. 5(2x); XI.4(2x), 5(3x); XII.7, 11, 12; XIII.8, 9(2x); XIV.6(2x); 9, 12, 13; XV.1, 2, 3(3x), 5(2x), 8, 9 **2**.I.2; II.1(2x), 2, **4**, 5; IV.2; V.2; IX.2; X.3, 5(3x), 8; XI.4(3x), 5 XII.1, 2(2x); XIII.1, 2, 7; **3**.Xb.1(3x), 5; **4**.I; VI; IX; XII.2(2x), 3; XIV(3x); XV.1(2x), 2(3x); XVI(7x); XVII(3x); XVIII.6; XIX.1, 4(2x); XXI.1, 4; XXII.1, 4(2x), 6, 7; **5**.Hdg.I.1, 2; IV.1; V.1(2x); VI; VII; VIII.1; IX.2, 3; X.2; **6**.I.1, 3(2x), 5; II.1; IV.1; V.3; VIII.1; IX.1, 7; X.Hdg, 5(3x), 6(2x), 7(2x), 8(4x).
Love, attachment (*reḥmtā*)
1.I.2(2x), 6; VIII.1, 10, 12(3x), IX.3, 5; X.4; XII.2(3x), 3, 10; XIV.6; XV.3; **2**.II.2, 4; III.2; X.1(2x); XI.4; XIX.4; **3**Xb1; **4**.V, VIII, XII.2; XIV; XVI; XX.6; XXI.6: XXII.1; **5**.IV.1; IX.2; **6**.I.5; X.1; XI.4.

Manner, way, of life (*dubbārā*)
1.I.1, 2, 5; II.(2), (3)[2x], (4); V.3; VIII.2, 6; IX.1; X.1(2x). 2, 5(4x); XI.2, 3, 5; XII.1, 7, 8, 11; XIII.1, 9; XIV.12; XV.5, 6, 7, 8, 9; **2**.I.2; II.5; V.2, 3; VI.1; VII.1; X.1, 6; XI.2, 4; XIII.5; **4**.III; IV; VI; XII.1(2x); XIX.2; XX.5; **5**.II.1; VIII.2, 3; IX.Hdg, 4, 5(2x); **6**.VII.7; IX.7; X.1, 2.
Master, monastic teacher (*rabbānā*)
1.IV.8; X.1; **3**.Xb.6; **4**.XIX.2; XXI.2.; **5**.IV.2.
Master, teacher (*rabbā*)
1.IV.8; VIII.3; XII.7; **2**.XII.3; XIII.5; **3**.Xb.6(2x); **4**.XVIII.3; XXII.5(2x); **5**.I.2; V.2; VII(2x); VIII.1.
Mediation (*meṣ'āyūtā*)
1.I.5; **2**.XI.5(2x); **4**.XX.1, 5.

Meditation, see Thought.
Meditation (*hergā*)
1.XIII.1; **4**.I.1; **6**.X.Hdg.
Memory (*ʿuhdānā*)
1.III.2; IX.2; X.2, 3; XIII.8; XIV.4; **2**.X.4, 8; **4**.V; VI; XI; XX.1; **5**.IV.1; IX.3; **6**.IV.3; IX.1; XI.5.
Mercifulness, pity (*mraḥḥmānūtā*)
1.XIV.Hdg(2x), 1(2x), 4. 7. 13; **6**.VI.2.
Mercy (*ḥnānā*)
1.VIII.12; XIV.6; **4**.XIII; XIV; **5**.IV.2; **6**.VI.2; IX.5; XII.
Mercy (*raḥmē*)
1.V.2; XI.3(2x); XII.4, 7; XIII.8(3x); XIV.5, 6(2x), 7, 9(4x), 10(4x), 11(x2), 13; **2**.II.3; IV.1; XI.4; **3**.Xb.6; **4**.VI; XII.2; XIII(2x); XVIII.5; XXII.3; **5**.IV.2; X.4; **6**.II.2; IV.1; X.1; XII.Hdg, 1.
Messiah (*mšīḥā*)
1.Hdg, 4(2x); IV.5; V.3; VI.5; VII.1(2x), 13; XII.12; XIII.7, 8, 9; XIV.6, 12(2x); XV.3(3x), 9; **2**.I.2(2x); II.3; III.1, 4; VII.1; X.6(2x), 7; XIII.2; **4**.V; VII; VIII; XII.3(2x); XVIII.5, 6; XIX.4; XX.2, 3, 4; XXII.7; **5**.I.1; IX.Hdg; **6**.II.1(3x); VII.4(2x); IX.1, 6; X.6; 7(3x).
Mind, see Understanding, Opinion.
Mind, thinking (*reʿyānā*)
1.I.3; IV.1, 2, 3, 7; X.2; XI.5; XII.3, 7; XIII.1, 3, 8(2x); XIV.9(2x); XV.3; **2**.II.2; X.4, 6; **4**.I; II; IV; VI; XIV; XIX.2; **5**.I.1, 3; **6**.III.1; X.Hdg; XI.3, 4, 5.
Mind (*hawnā*)
1.VIII.11; **4**.XX.1; **5**.X.4.
Misfortune, see Fall.
Modest, prudent (*knīkā*)
1.XI.2(3x), 5.
Modesty, see Chastity.
Modesty, prudence (*knīkūtā*)
1.XI.Hdg, 1(2x), 4, 5; 4.XI.
Monastery (*dayrā*)
4.XXI.3, 6.
Monastic life (*dayrāyūtā*)
2.I.2; **4**.VIII; XII.1; XXII.7.
Monastic life (*dayyārūtā*)
1.I.4.
Monk, see Mourner.
Monk (*dayrāyā*)
1.I.5; VIII.12; X.3; XII.12; **2**.X.2, 5; **4**.XII.3; XXI.2.
Mother (*ʾemmā*)
1.I.2; II.(4), (5); IV.6; **2**.II.2, 4, 5(2x); **3**.Xb.3; **4**.VIII; XVIII.4.
Mothers (*ʾemmhātā*)
1.I.1; **4**.XX.4.
Motion, see Stirring.
Mountain, place of asceticism (*ṭūrā*)
1.VIII.4, 7, 8, 10; **4**.XVI; **6**.IX.1.
Mourner, penitent, ascetic, monk (*ʾabīlā*)
1.X.3; XIII.5; 6(4x), 8(3x); **4**.XX.2.

Mourning, grieving (*ʾabīlūtā*)
1.XIII.hdg, 5(2x), 6, 7, 8, 9.
Mystery, sacrament, secret, confidence (*ʾrāzā*)
1.I.5; II.(5); IV.5; VIII.9; X.1, 3; XII.7(5x); XIV.4; XV.8; **2**.V.2; IX.2; **4**.XV.1; XVI; **5**.V.hdg, 2(2x); VIII.1; **6**:I.5; II.2; III.hdg(2x), 1(3x); VI.2; VII.4

Natural order, see Nature.
Nature, natural order (*kyānā*)
1.VI.1(2x); VIII.3(4x), 5, 8, 9(2x); XII.8; XIII. 9; XIV.1, 5(6x), 6(2x), 8, 12; XV.6; **2**.III.2; IV.1; V.1, 2(5x), 3(3x); VI.1(2x); IX.1; X.Hdg, 4; XI.4; XII.1; XIII.7; **3**.Xb.1, 5; **4**.VIII; IX; XVI; XVIII.1, 2, 4(2x), 6; XIX.1(3x); XX.5; XXI.1; **5**.IX.2; **6**.I.3(3x); V.2, 4; VII.3, 4; IX.4, 5X.5(2x), 6(2x), 8; XI.3.
Nazirites (*nzīrē*)
1.VI.4; IX.1(2x); 5; X.3.
Naziriteship, asceticism (*nzīrūtā*)
1.IX.Hdg, 1(4x), 2(3x), 3(3x), 4, 5(2x); X.5; **6**.I.1.
Necessity, need (*sunnāqā*)
1.I.1; II.(5)(2x); III.4; XIV.3, 12; **4**.IX(2x); XX.5; **5**.I.2.
Necessity (*ḥšaḥtā*)
1.I.1(2x); II.(2)[2x]; IX.1; X.3, 4, 5; XIII.1 **5**.I.2(2x); IX.1, 2.
Nourishment, see Sustenance.
Numeration, see Reckoning.

Obedience, submission (*meštamʿānūtā*)
1.IV.Hdg, 1(2x), 3. 4. 5(3x), 6(4x), 7(2x), 8(3x); V.3; **2**.II.4; XIII.1; **4**.XII.2; XXI.2; **6**.V.4.
Occasion, see Place.
Occupation, chance (*šegmā*)
1.IX.4; XI.2; XII.5(2x), 11; **2**.X.5; XI.1, 2; XIII.1; **4**.II; III.
Offence, see Stumbling block.
Offence, debt, guilt (*ḥawbā*)
1.XIII.8(2x); XIV.10; **4**.II; VI; XXII.3; **6**.X.9.
Offence, foolishness (*saklūtā*)
1.III.1, 4; V.3; X.4; XII.5, 6; XIV.7(2x), 10, 11; **2**.III.3; V.2; **3**.Xb.2(2x); **4**.XIII; XVII.
One-ness, see Unity.
Only (son), see Solitary.
Opinion, doubt (*masbrānūtā*)
1.IV.1; XI.5; XII.2; XV.7; **2**.XIII.1; **4**.I.; XIII; XXI.1; **5**.V.1; VIII.3; **6**.V.4.
Opinion, mind (*tarʿītā*)
1.V.I; XII.6; XV.5; **2**.XI.5; **3**.Xb.6; **5**.I.1; V.2; VIII.3.

Pagan, godless (*ḥanpā*)
4.XX.3; **6**.VII.3.
Paradise (*pardaysā*)
1. XII.2
Passion (*ḥaššā*)
1.II(4); VIII.1(2x), 8; IX.4; X.4; XIII.8; XIV.10; XV.4; **3**.Xb.6; **4**.VI; XVIII.1; **5**.X.3; **6**.IX.1, 4; X.9.

Passions (*ḥaššē*)
  1.IHdg, 5; II.(1), (6); III.2; IV.2, 8; V.2(3x), 3; VI.6(2x); VII.2; VIII.1, 6, 12(4x), 15; IX.1(4x), 4, 5(2x); X.3; XII.1(4x), 2(2x), 3, 5, 7, 12; XIII.5, 7(2x); XIV.12; XV.5, 6, 9; **2.**II.5; III.1; IV.1; VII.1(2x); VIII.1; IX.Hdg, 1, 2(3x); X.1,5; XI.4, 5(2x); XIII.2; 3, 5; **3.**Xb.1,5(2x); **4.**I.1; IV; V; VII(2x), IX(2x); XI; XIII(2x), XIV(2x); XV.1(2x), XVIII.1, 3, 4(2x), XIX.3(2x); XX.2(2x), 6(2x); XXI.1; **5.**I.1; V.1; IX.Hdg, 2(2x), 4; **6.**IV.3; X.1; XI.3.
Path, see Road.
Path (*šbīlā*)
  1.I.1; III.4; **3.**Xb.6 (2x); **4.**XVIII.3; XIX.2; XX.3; **5.**IX.5.
Patience (*maggrat rūḥā*)
  1.VI.Hdg, 1(3x), 2(2x), 3, 5, 6(3x); VII.Hdg; XI.3; **2.**Hdg; III.Hdg, 1; XII.1; **4.**II; **5.**IX.1; **6.**IV.1; VI.2; XI.4.
Peace (*šaynā*)
  1.XI.5; XII.9; **2.**XIII.6; **4.**XVII; XXII.2, 7; **5.**I.1; VIII.3; **6.**III.1; VII.1.
Peace (*šlāmā*)
  1.II.(3); III.1; XV.8; **2.**III.2; IX.1; XIII.7; **4.**XV.2; XVII; XXI.6; XXII.7; **5.**V.1; X.1. 2(2x); **6.**I.1; VII.1; IX.6.
Peacefulness, calm (*mšaynūtā*)
  1.IV.3; **4.**XXI.1.
Pearl (*margānītā*)
  2.V.3(2x); X.1(2x); **4.**XII.2; XIX.4.
Penitence (*tyābūtā*)
  1.III.4; IV.7; VIII.4, 12; XIII.5(2x); XIV.7, 10; **2.**II.2; III.1; X.3; XI.1; **4.**I, III(2x); XIII; **5.**VIII.1, 2(4x); **6.**XI.3(2x), 4.
Penitent (*tāybā*)
  1.VII.1; VIII.6, 16; IX.5(2x); XIII.6(2x), 7; XV.8; **2.**I.1(3x), 2; II.Hdg; V.Hdg; VII.1(2x); X.3; XIII.7; **3.**Xb.3, 5; **4.**Hdg; VI; VII(2x); VIII; XIII(2x); XXII.5; **6.**X.Hdg; XI.4; XII.
Perfection, completeness (*gmīrūtā*)
  1.IX.5; XIII.4; **2.**V.2; **6.**IX.2.
Perfection, completeness (*šumlāyā*)
  1.IV.7, 8; VIII.10, 12; XII.11; XIII.6; XIV.1; XV.3; **2.**XI.2; **3.**Xb.6; **4.**IX; XII.2; XV.1; XVIII.5; **6.**I.1, 4; IX.5; X.6, 8.
Perishing, see Lost
Perseverance (*ḥumsānā*)
  1.V.1(2x); VI.6; IX.5; **2.**I.2; II.5; **5.**I.1; VIII.2; IX.1; **6.**XI.3.
Person, self (*qnōmā*)
  1.I.5; II.(4), (5); IV.6, 7; VII.2(2x); VIII.7, 12(2x); X.5; XII.1(2x), 5(2x), 7; XIII.1(2x); XIV.1(2x); XV.6, 7; **2.**II.I; X.4(2x); **3.**Xb.6; **4.**I, II, III, IV, VII, XII.2, XIII(2x), XVIII.4; XIX.1; **5.**I.1; VIII.2; **6.**I.4; V.3; VII.3(2x), 4; X.5(2x), 6, 9.
Pity, see Mercifulness.
Place, space, home, occasion (*'atrā*)
  1.II.(2)[2x], (4)[4x], III.4; VIII.7, 8, 13; XII.4(2x), 11; XIV.10, 13; XV.9; **2.**III.2; VI.1; VII.1; VIII.1; X.1; XII.1; XIII.6(2x); **4.**I; III; IV(2x); V; VII(3x); VIII; IX; XVI; XXI.2(4x), 3, 5; XX.5; **5.**VIII.3(2x); **6.**I.5; IV.2; VI.3; VII.6; IX.2, 5: X.3; XI.1, 2(2x), 4(2x), 5.

Place, house, home (*dukktā*)
1.V.1, 2; VI.2, 5; VIII.4, 9, 10; X.3; XI.5; XII.8; XV.5; **2**.X.1, 2. 6; XII.1, 9, 11; XIII.7; **4**.XII.3; XXI.2(4x); XXII.2; **5**.II.1; IV.1; V.1(3x); VIII.2; IX.1(3x), 3, 6; **6**.II.1(2x); IX.2, 7; X.2.
Place of asceticism, see Monastery.
Pleasure, see Delight.
Pleasure (*bsāmā*)
1.IX.3; **2**.IX.1; XIII.6; **3**.Xb5; **4**.XIX.4; XXI.5.
Pleasure, rest (*nyāḥā*)
1.I.2; II(2), (5); III.4; IV.3, 8; VI.2, 6; VII.1; VIII.1, 3(2x), 13; IX.4(2x); XI.3(2x), 4(2x), 5(4x); XII.2, 4, 12; XIII.6, 8, 9; XV.1; **2**.I.1(2x); II.4; V.1(2x), 2(2x); VIII.1(2x), 2; XI.4; XIII.2, 7; **3**.Xb.6(2x); **4**.I; IV; IX; X; XI; XV.1, 2; XVIII.2; XXI.1, 2(3x), 3(2x), 4(2x), 5(3x); XXII.2, 3; **5**.III.1; V.1; VIII.2, 3; **6**.III.2(2x); IV.1; XI.3; XII.1.
Portion, see Gift.
Possession (by), Restraint (*aḥīdūtā*)
1.I.2; II(2); VII.7(?); **2**.VIII.1(2x).
Poverty (*meskīnūtā*)
1.IX.4;XIII.3; **2**.V.2; XIII.7; **4**.XII.1.
Poverty, voluntary; renunciation (*msarrqūtā*)
1.I.Hdg, 3(3x), 4; X.5; XII.4; **4**.XII.2; XIX.2, 3; **6**.I.1; VIII.1.
Praise (*šubḥā*)
1.I.2; VIII.4, 5(3x), 6, 10, 12; IX.1; X.5; XII.2(2x); XIII.7, 9; XIV.13; **2**.III.2(2x); VI.1(3x);XIII.3; **4**.IV; VI(3x); VII; VIII(2x); IX; X; XI; XII.3; XIII; XIV; XV.2(2x); XVI; XVII; XIX.3; **5**.IV.2; IX.4(6x), 6(2x); **6**:I.3, 5; II.1, 3; III.2; IV.1(2x), V.4; VI.4; VII.7; VIII.2; IX.6, 7; X.9; XII(2x).
Prayer (*ṣlōtā*)
1.II.(5); III.2; IV.3; V.3; VI.6; XII..3, 4(2x) 8; **2**.VI.1; **4**.XII.2; XIII; XVIII.6; XXII.6; **5**.I.2(2x); V.1.
Prayer, intercession (*bāʿūtā*)
1.II.(4); IV.8; V.3; XII.7; XV.4; **4**.XVI; XVII; XX.3; **5**.IX.3.
Pre-eminence, exalted state (*rumrāmā*)
1.IV.8; XIV.13; **2**.X.8; **6**.I.3.
Pride, splendour (*gayūtā*)
1.X.4.
Pride (*rāmūtā*)
1.VIII.12; **6**.III.1; VI.1; VII.6; X.4.
Pride, arrogance (*šuʿlāyā*)
1.IV.8; VIII.12; **6**.VII.1; X.4.
Probity, see Upright.
Progress, course (*mardītā*)
1.I.4; IX.4; XII.1; **2**.II.4; **4**.II; VII; XIII; XXI.4; **5**.VIII.3.
Promise (*šūdāyā*)
1.IV.6; V.1, 2; IX.4; XIII.3; XIV.6, 10(2x), 12; XV.8, 9; **2**.I.1; X.8; XIII.7; **4**.I; IX; XX.6; **5**.I.3; **6**.I.5; VII.4; IX.3, 4; XI.3.
Prophecy (*nbīyūtā*)
1.IV.8; IX.1; XV.2; **2**.II.2; **4**.XVI; XVIII.3(2x); 6.V.1.
Prophet (*nbīyā*)
1.IV.6; VI.4,5; VIII.3, 9, 15; X.3; XIII.3;XIV.4; **2**.I.2; II.2; **3**.Xb.3; **4**.IX; XVI; XVII; XVIII.1, 3; XXI.6; **6**.I.1; II.1; VII.3, 4(3x); VIII.1(5x).

Prudence, see Modesty, *and* Chastity, *and* Watchfulness
Prudent, see Modest.
Purification (*tadkītā*)
    1. XIV.8; XV.8; **2.**XIII.3; **3.**Xb.3
Purity (*dakkyūtā*)
    1.III.3; IX.1; XIV.12; **2.**II.4; XI.3; **4.**VI; XII.2; XVIII. 3, 4(2x), 6; XIX.4; XX.4; **6.**VI.2; IX.7; X.6.
Purpose, direction (*nīšā*)
    1.I.2; II.(3); X.1(2x); XII.1; XIII.2; XV.7; **2.**XI.3; **3.**b.1(2x); **4.**II; V; X; XI; XII.2; XIX.1; XX.3; XXII.6; **5.**I.1; **6.**I.5; VII.Hdg, 5; IX.3.

Reckoning numeration(*ḥušbānā*)
    1.IV.8; XIV.10; XV.8; **2.**X.7; XI.3; **3.**Xb.6; **4.**IV.
Recompense, retribution (*pur'ānā*)
    1.IV.8; X.5; XIII.4(2x); XV.6; XIV.Hdg, 9, 10; **2.**I.1(2x); XI.2, 3; **4.**IV; VI; VIII; XVII; XIX.4; **5.**IV.2(2x); **6.**VI.1(2x), 2, 4; X.4, 9(2x); XI.1,6.
Renunciation, see Distancing of self, *and* Poverty (voluntary).
Repose, rest (*nyāḥtā*)
    1.V.2; **2.**VII.1; **4.**XII.2; XIII; XV.1; XVII; **5.**I.1; **6.**IX.7.
Reproach (*gunnāyā*)
    1.II.(4); IX.5; X.4; XII.3, 5, 6; **4.**XX.5; XXI.6; XXII.5; **5.**VIII.2.
Reproof, admonition (*maksānūtā*)
    1.XI.4(2x); **2.**III.1; VII.Hdg.
Rest, see Pleasure.
Rest (*nawḥā*)
    1.I.4; III.4; XII.2, 7; **2.**III.4; XI.4; **4.**IX(2x); XV; XXI.1; **6.**IX.7.
Restraint, see Possession (by).
Resurrection (*qyāmtā*)
    1.XIV.5; **2.**I.1; VI.1; **6.**III.2; IV.1; VII.3; IX.Hdg, 1(3x); X.4.
Retribution, see Recompense.
Revelation (*gelyānā*)
    1.I.5; VI.3; VIII.4; **2.**VI.1; **6.**I.3; II.3(2x); V.3; VII.5; IX.3.
Revelation (*gelyōnā*)
    6.II.3.
Revelation (*metgalyānūtā*)
    6.1.Hdg; III.Hdg; VI.4; VII.Hdg; IX.Hdg.
Revelation (*gelyānūtā*)
    6.VII.Hdg; IX.Hdg.
Righteous (*zaddīkā*)
    1.I.4; III.1, 3; VI.5(2x); VIII.6, 9, 12, 15, 16; XIII.3; XIV.6, 13; XV.9; **2.**VI.1; IX.2; XIII.3, 7; **4.**XVIII.1(2x); XXII.7(2x); **6.**VII.7; X.2(2x), 7, 9; XI.5; XII.
Righteousness (*zaddīkūtā*)
    1.IX.1(2x); XIII.3; XIV.6(2x); **2.**I.1; **4.**XVIII.2; XX.3; XXI.6; **6.**I.2, X.6; XI.3.
Road, path (*'urḥā*)
    1.I.4(2x); III.4; XII.4, 5; XIV.4, 5; **2.**II.4; X.8; XI.1; XIII.3; **3.**Xb.5, 6; **4.**XIII; XIV; XVIII.3; XX.3; **5.**I.2; VIII.3.
Robbery, theft (*gannābūtā*)
    1.VIII.12.

Ruler, leader, guide (*mdabbrānā*)
1.I.5; IX.2(2x); X.2, 3, 5; XI.3; XII.12(3x); XV.2, 8, 9; **2**.XII.1(2x), 3; **3**.Xb.hdg, 1; **4**.XII.1; XIX.2; XX.5; **5**.X.2.

Sacrament, see Mystery.
Saint, continent (*qaddīšā*)
1.I.3; IV.8; XV.8, 9; **2**.I.1; II.2; III.4; VI.Hdg; VIII.2; XIII.2, 4, 6; **3**.Xb3; **4**.VIII(2x); IX; XIV; XIX.2, 4(3x); XX.Hdg, 1, 6(2x); (2x); **6**.V.1; VII.Hdg, 1, 7(2x); IX.1, 2, 7; XII.
Salvation, see Dispensation.
Salvation (*purqānā*)
1.VIII.7, 11; XIV.8, 13; **2**.VI.1; **4**.I; XII.3; XVIII.3; **6**.III.1; IX.6; X.1, 8(2x); XI.4.
Satan (*sāṭānā*)
1.VIII.9; XV.9(2x); **2**.VIII.2; XI.5; **4**.V; VII; XVIII.6; XXI.2, 4, 5; **6**.IX.4, 5(4x).
Scripture, see Writing.
Secret, see Mystery.
Self, see Person, *and* Soul.
Self-control, see Endurance.
Self-denial, see Voluntary poverty
Sense (*regšā*)
2.II.4; **4**.VI, XI(4x); XVIII.1, 4.
Service, worship (*tešmeštā*)
1.I.3; XII.7; XV.6; **4**.XII.2(2x); XVIII.3, 4; XIX.4; **5**.II.1; IV.Hdg, 1(2x), 2; VI.Hdg, +(2x); IX.3, 6(2x); **6**.VIII.1.
Silence (*šelyā*)
1.VI.2, 6; VIII.7; X.4; XII.1, 7(4x) 8(2x), 9(2x), 10, 11, 12(2x); XIV.5; XV.2; **4**.XXI.1(2x), 6(2x); **5**.IX.1; **6**.VII.1; VIII.1; X.1.
Silence (*šetqā*)
1.XII.6(2x), 7(2x), 8, 11; **2**.XIII.6; **4**.XI; XXII.1.**1**.XII.6(2x), 7(2x), 8, 11; **2**.XIII.6; **4**.XI; XXII.1.
Silver (*sī'mā*)
1.I.1; **2**.X.5; XIII.5; XV.1; **3**.Xb.6; **4**.XIX.4; XX.3.
Simplicity (*pšīṭūtā*)
1.III.1; XIV.7; **2**.II.3.
Sin (*ḥṭītā*)
1.IV.8; VI.3; XIII.7; XIV.6(2x), 11; XV.2; **2**.III.1; IV.1; V.2; **4**.VII; XVIII.4; XX.1; **5**.VIII.1(2x), 2(3x); **6**.II.Hdg, 2; IX.5; X.5; XII.
Sin (*ḥṭāhā*)
1.II.(1); III.1, 3; VIII.12; IX.4; XII.1; XIII.2, 3(2x), 8; XIV.5, 6, 8(2x), 10; XV.6; **2**.II.2, 4; III.3; IV.1; IX.1; XIII.6; **3**.Xb.1(2x); **4**.IV; VI; VII(3x); XVIII.1; XX.1; XXI.5, 6; **6**.X.3(2x); XI.1, 2, 3, 4(2x).
Sin, see Debt *and* Offence
Sinner (*ḥaṭṭāyā*)
1.I.4; III.1; IV.5; VII.1; VIII.6, 15; XIV.8, 13; **2**.II.2, 3; VII.1; VIII.1; **4**.IV; VII(2x); XIX.1; XX.1; XXII.7; **6**.VI.2(2x); IX.6, 7; X.Hdg, 2(3x); 7(2x), 9(4x); XI.2(2x), 3, 5(2x); XII(2x).
Sister (*ḥātā*)
1.II.(4); **4**.XX.4.

Sisters (*'aḥḥwātā*)
4.IX; XX.4.
Slackness, see Weakness.
Slavery, bondage (*'abdūtā*)
1.II(2); III.4; VIII.7.
Solitary, only son (*īḥīdāyā*)
1.I.5; IV.5, 6; VIII.9; XIV.13; **2**.X.4; **6**.X.5.
Son (*brā*)
1.II.(4), (6); IV.2, 5; VIII.8(2x), 11; IX.8; X.2(3x); XIV.6, 8; XV.3; **2**.II.2, 5; XII.3(2x); **4**.XVII; XVIII.5; XXII.5; **6**.I.4(3x); II.Hdg, 2; VII.4(3x); X.5, 6(2x), 7(2x); X.9; XI.1.
Son of God (*bar alāhā; breh dalāhā*)
1.IV.5; **4**.XIV; **6**.VII.7; IX.2, 7.
1.XIV.13; **2**.VI.2; **3**.Xb.6; **4**.VII.
Soul, self (*napšā*)
1.I.3, 5; II.(2), (5); III.1, 3, 4(3x); IV.1, 2, 3, 4, 5(2x); V.2(2x), 3; VI.4(2x); VIII.1, 2(2x), 7, 11, 15(2x), 16(4x); IX.1(3x), 4(3x); X.4(2x), 5; XI.2, 5; XII.2(2x), 5(3x), 7(2x); XIII.2, 7, 8; XIV.4, 5, 8, 11(2x), 12(3x), 13; XV.5, 7, 9; **2**.I.2(8x); II.2, 3, 4; III.1; IV.1(2x), 2; VI.1; IX.2; X.6(3x), 7, 8; XI.2, 4; XII.1, 2(3x); XIII. 4, 6; **3**.Xb.5, 6; **4**.I(2x); II(2x); III; V(3x); VI; IX; X(2x); XIII(2x); XIV; XV.1; XVIII.1, 4; XIX.4; XX.3, 4; XXI.2(3x), 3(2x); XXII.1(2x), 2, 4(2x), 5; **5**.I.1, 2; IV.1; V.1; VIII.3; IX.4(2x); X.1, 2, 3(4x), 4; **6**.I.5(2x); II.1; III.1; V.2; VII.6(2x); IX.1, 3, 5(2x), 7; X.6, 7, 9(2x); XI.4, 5(2x).
Sound, see Echo.
Space, see place.
Spirit (*ruḥā*)
1.I.5; II(2), (4), (5)[2x], IV.6; V.1, 3; VIII.3, 4, 9, 16; X.5; XII. 4, 5, 7, 10, 12; XIV.10, 13; XV.5, 6(2x); **2**.I.2(3x); II.Hdg, 5; III.Hdg, 1; IV.1; VIII.1; IX.2, X.8; XI.4, 5; XII.2(2x), 5, 11; **3**.Xb.1, 5(3x); **4**.I; II(2x); IX; XII.2; XIII; XIV(2x); XVII(3x); XVIII.3; XIX.2(2x) XX.3(2x), 4, 5; XXI.2, 4, 6; **5**.I.2; III.1; IV.1; VI.1; IX.1, 4; **6**.I.1, 4(2x); IV.1; VII.1, 2, 3, 4(2x), 5, 6; IX.3, 7; XI.4.
Splendour, see Pride.
Stage (*dargā*)
1.VII.2; **2**.IV.2; IX.5; XII.1; **4**.XVIII.4; XX.1; XXII.7; **5**.IV.2(2x); X.1.
Stature, standing (*qawmā*)
4.XI; **5**.IV.1; **6**.VIII.2.
Stillness (*šalyūtā*)
1.IV.2; XII.Hdg, 1, 2, 4, 10, 12; XIII.1.
Stirring, motion, emotion (*zaw'ā*)
1.V.1; X.2; XI.5; **2**.II.3, 5; **4**.VI; VII; XI; XIV; XVIII.1, 4; **6**.II.1; IV.2; V.2; IX.6.
Strict justice, see Uprightness.
Strife, see Combat.
Struggle, see Conflict.
Stumbling block, offence (*tuqaltā*)
4.XX.3(2x); **5**.I.3; VIII.3; **6**.XI.4.
Submission, see Humility.
Submission (*šu'badā*)
1.IV.1, 7; X.2; XI.4; XIII.7; XV.5; **2**.XI.1; XII.Hdg, 1, 2(4x), 3; **4**.XII.1; XXI. 2, 4, 6; **5**.VIII.1.

Sustenance, nourishment (*purnāsā*)
1.I.2, 5; II(2), (5); XII.5, 12; XIII.9; XV.8; **4**.VI; XII.1(2x); XVIII.2; XIX.2; XX.5; **6**.IV.1; IX.6.

Taking (manhood); Incarnation (*nsībūtā*)
2.VI.1; **6**.VII.3.
Task, see Work.
Teacher, see Master.
Teacher (*malpānā*)
1.I.5(2x), V.3; VIII.6; **3**.Xb.6; **5**.X.2; **6**.VII.4; X.3; XI.3.
Teaching, see Instruction.
Tears (*dem'ē*)
1.V.3; VIII.8; XIII.8; **4**.XXII.6; **6**.XI.1
Temple (*hayklā*)
1.III.3(3x); VIII.11; **2**..XI.2, 3; **6**.X.6.
Temptation, testing (*nesyōnā*)
1.III.2; V.1, 2(2x), 3; VI.Hdg, 6; XI.1, 3; XIII.8, 9(2x); XV.5(2x), 6; **2**.II.4(2x), 5; VII.1; X.2, 3, 5, 6; XIII.1; **3**.Xb.5(2x); **4**.III; X(4x); XII.2; XIII; XV.2; XVI; XXI.2, 5; **5**.VIII.Hdg, 1; X.4.
Testing, see Temptation.
Thanksgiving (*tawdītā*)
1.I.5; V.1, 2, 3; VI.5; XIV.Hdg, 1(2x), 3, 4, 5, 6, 13; XV.3; **2**.X.5; **3**.Xb.3(2x); **4**.VI; XII.2, XIII, XIV; **5**.VIII.2, 3; IX.4, 5; **6**.IX.6.
The one who is lost, perishing (*'abīdā*)
Theft, see Robbery.
Thinking, see Mind.
Thought (*ḥuššābā*)
1.V.1; VI.1, 2(3x); VII.2; VIII.12; IX.1; XII.5, 7, 8(2x); XIV.5(2x); XV.5, 6; **2**.I.2; II.4; V.2; VII.1; VIII.2; X.5; XI.3, 5(3x); XIII.3; **4**.I.1, IX; X; XII.2; XVIII.4, 6; XXI.2; **5**.V.1; **6**.X.9.
Thought, meditation (*renyā*)
1.IV.1; IX.1; XII.7; XIII.1, 2; **2**.II.5; X.4; **4**.I; XIII; XX.2; **6**.IV.2.
Torah, see Law.
Torment, see Blow.
Torment (*šunnāqā*)
1.I.1; VIII.12; XIII.3, 4; **2**.XI.5; **3**.Xb.3, 5; **4**.V; VI(2x); VII; XX.6; **6**.X.3; IX.3; X.3, 4, 9; XI.1(6x), 2(2x); 3, 4, 5.
Transparency, see Limpidity.
Treasure (*sīmtā*)
1.I.3, 5; V.3; VI.2; VII.2; XII.10; XIV.13; XV.9; **2**.I.1; IV.2; VI.1; VII.1(2x); IX.1; X.7(2x); XI.3, 4(2x); XII.3; XIII.2, 3, 5(2x); **4**.VII; VIII; XII.1, 3; XIII; XIV; XX.2; **6**.IV.3.
Trinity (*tlītāyūtā*)
1.XIV.6; **6**.VII.3, 4.
Truth, reality (*šrārā*)
1.I.1, 4, 5(2x); II.(1); III.2, 3; IV.1(2x), 4, 5, 6; V.2(2x); IX.5; X.4; XI.5; XII.1, 3, 4, 5, 6(2x), 7, 9; **2**.I.2(3x); II.5; III.1(2x), 2; X.8; XIII.1, 4; XIII.7; **3**.Xb6; **4**.II; XIII(2x); XV.1(5x), 2; XVI(2x); XVIII.4; XIX.3; XX.1, 3; XXII.1(2x); **5**.I.1;

V.1(2x); **6**.I.5(2x); IV.1, 2(3x), 3; V.Hdg, 1, 4, VI.1(3x), 2, 3; VII.3(5x); IX.3; X.8, 9; XI.4; XII.1.
Truth, uprightness (*qūštā*)
1.I.5; IV.1, 5; XIII.3; **2**.XIII.7; **3**.Xb.5; **4**.IX, XII.2, XV.2(2x), XVIII.3; XX.7; **5**.IV.2; IX.4; **6**.IV.1
Tumult, see Disturbance.

Understanding, mind (*madʿā*)
1.VI.4; X.3, 4; XII.1; XIII.8; XIV.4, 5; XV.6; **2**.II.5; **3**.Xb.6; **4**.II; IV; VI; XIV; XVIII.4.
Unity, one-ness (*ḥdāyūtā*)
1.VIII.9; **2**.VI.1.
Upright [person], person of integrity or probity (*kiʼnā*)
1.III.3; VI.4; VIII.8; XII.4; XIII.9; XIV.5, 6XV.8; **2**.VII.1; **3**.Xb.2; **6**.I.1; VII.2.
Uprightness, see Truth.
Uprightness (*trīṣūtā*)
4.XII.2; XX.5; **6**.IX.7.
Uprightness, integrity, probity, strict justice (*kiʼnūtā*)
1.II.(3); IV.8(2x); VI.1, 6; VII.2; VIII.6(2x), 16(2x), IX.1; XI. 4; XII.3, 7; XIII.2, 3(2x), 5; XIV.5, 9, 10, 13; XV.8; **2**.III.1; V.2; X. 7(2x); **3**.Xb.6; **4**.IV; XVIII.4; XIX.2; XXI.6; **5**.VIII.2; **6**.VI.3; VII.5; IX.5; X.1, 2, 8; XI.1, 2.

Vigil, watching (*šahrā*)
4.I; III; **5**.II.1; V.1; VI.1.
Virgin (f.) (*btūltā*)
4.XIX.1, 2; XX.4, 6; **6**.II.2; VIII.2.
Virgin, celibate (*btūlā*)
1.I.3; IV.8; **2**.II; **4**.XVIII.3, 4(2x), 5(2x); XIX.4; XX.Hdg, 6.
Virginity, celibacy (*btūlūtā*)
1.IV.8(2x); **4**.XVIII.Hdg, 1, 2, 3(2x), 4(2x), 5, 6; XIX.Hdg, 1(4x), 2, 3, 4; XX.1, 6.
Virtue, see Beauty (moral).
Virtue (*myattrūtā*)
1.VIII.6(2x), 7, 13; IX.2; **2**.I.2; II.2; VII.1; X.6; XIII.1, 7; XX.3; **3**.Xb.6; **4**.X; XI; XIII; XVI; XVIII.5; XX.3, 4; **5**.VIII.1; **6**.VII.7; XI.4.
Virtuous, excellent [persons, things] (*myattrē*)
1.VI.2; IX.5; XV.8; **2**.I.1, 2; VI.1; **3**.Xb.2; **4**.XVIII.5; XX.1, 2; **6**.I.1; V.2; VI.3; VII.7; IX.1; XI.2, 4.
Virtue, virtuous things (*myattrātā*)
1.III.3, IV.8; V.3; VIII.16, IX.4; XIII.1; XV.7; **2**.IX.1.
Virtuous thing(s), see Virtue(s).
Voluntary poverty (*sūmʿālā*)
1.X.2(2x), 3, 5(3x).
Voluntary poverty, self-denial (*ʿanwāyūtā*)
1.XIII.Hdg, 1.

Wandering, distraction (*pehyā*)
1.VI.2; XI.5; XII.Hdg, 5, 7, 8(4x); **4**.VI; XXI.Hdg, 1(3x), 2(5x), 3(3x), 5, 6(4x).
Want, lack (*ḥusrānā*)
1.III.2; XII.Hdg; XIII.5; XV.6; **2**.IV.1; XI.4; **3**.Xb.3; **4**.XXI.Hdg, 4, 5; XXII.2; **6**.X.5.

Warning (*zuhhārā*)
1.X.1; XII.Hdg; **2**.Hdg; X.Hdg; **4**.Hdg; XX.Hdg.
Warning, admonition (*martyānūtā*)
4.Hdg; X; XIX.1; **6**.XI.Hdg.
Watchfulness, prudence (*zhīrūtā*)
1.II.4; IX.5; XII.2; XIII.1; **2**.IX.Hdg; XI.2; XII.Hdg; XIII.4; **4**.XI; XX.5, 6; XXI.6; **5**.IV.2; V.1; VI.1; X.Hdg; **6**.VII.1.
Watching, seeVigil.
Way of life, see Dwelling.
Way of life, ascetic, see Asceticism.
Weakness, slackness (*rapyūtā*)
1.XII.8; XV.8; **2**.XIII.6; **4**.III; XXI.1; **5**.VIII.Hdg, 1.
Weakness (*mḥīlūtā*)
1.III.1; VI.1; IX.3; XI.3; XIV.7; **2**.XII.1; **4**.XVIII.6; XX.6; XXI.1; XXII.6; **5**.VIII.1; **6**.I.3, 4; VII.4.
Weakness, exhaustion (*šeplā*)
1.VIII.5, 7, 9, 13; XII.11; **2**.V.1; **6**.VIII.1.
Weakness, infirmity (*krīhūtā*)
1.XI.1; **5**.VIII.3; **6**.X.7.
Weariness, labour (*leʾūtā*)
1.IV.1; XII.2, 8, 10; **2**.V.2; X.7; XI.2; **5**.I.3(2x).
Weeping (*ʾeblā*)
1.XIII.2, 4,5,6,7; **3**.Xb.3(2x); **6**.XI.1
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1.I.5; II.(5); III.3, 4(2x), 5(2x); IV.1;V.1; VI. 1(2x); VIII.4, 5, 6, 7, 10, 14, 15(3x); IX.2; XI.2, 3, 5; XII. 1, 3(2x), 5, 7(2x); XIII.2, 4, 9; XIV.6, 7, 8, 9(2x), 10, 12; XV.1, 4(2x), 5, 8, **2**.I.1; III.1(2x); IV.1; V.2; VIII.2; X.7; XI.1, 2, 3, 5; XII.1, 2; XIII.5, 6(2x); **3**.Xb.5, 6(3x); **4**.II; VIII(3x); XII.1,3; XVII; XIX.1(2x); XX.2; XXI.1, 3; XXII.6; **5**.I.1; IV.2; V.1, 2(2x); VI.1; VIII.2; IX.1, X.3(2x), 4(2x); **6**.I.3, 5; II.2; III.2; VI.2(2X), 3, 4; VII.5; IX.5; X.1, 4, 6, 7, 9.
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Word (*melltā*)
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Work, task (*pulḥānā*)
1.IV.7, V.2; XV.6(2x); XII.8; **2**.II.1; IX.2; X.7; XI.1; XIII.1; **4**.II; XXI.4, 6; **5**.IV.1; VI.Hdg; VII.Hdg, 1.

World, inhabited (*tēbēl*)
1.I.5(2x); **2**.XIII.6; **6**.III.1; IV.1; VII.3; VIII.1; IX.6.
Worry, see Care.
Worship, see Service, *and* Fear.
Writing, Scripture (*ktābā*)
1.Hdg; IV.6; V.3; VIII.9, 11; XIV.5; XV.4; **2**.III.2; V.1(2x); XI.4; XIII.7; **3**.Xb.1; **4**.I; XVI; XVIII.4; XXII.2(2x); **5**.I.1; X.1, 2; **6**.IX.4; XI.6.

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